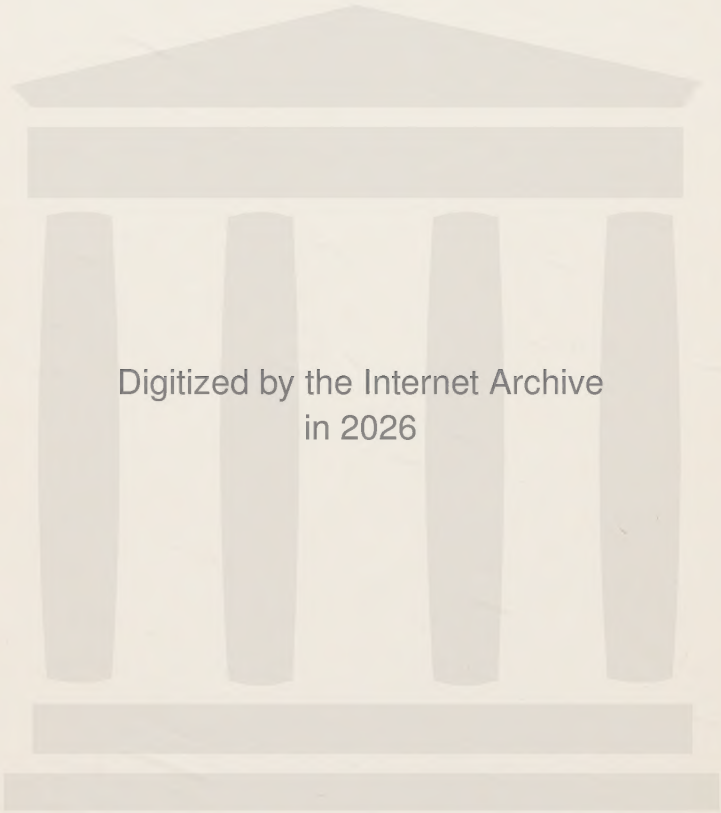

Digitized by the Internet Archive
in 2026

https://archive.org/details/rochesterhistori0005edwa

Dedicated

to those Associated Citizens of Rochester whose gracious generosity made possible the publication of this volume and the acquisition of other rare and valuable material for the library of

The Rochester Historical Society

UPPER FALLS OF THE GENESEE RIVER, 1810–1812

Photograph of original sepia drawing made on the spot by an unknown French artist. Picture now in the gallery of The Rochester Historical Society. Purchased in Paris by an American, and brought to Philadelphia. Eventually it passed by gift into possession of the family of Silas O. Smith, pioneer merchant of Rochester, New York; and later into the ownership of the late Judge William W. Webb, who died at Rochester, July 6, 1926, and bequeathed the picture by his will to The Rochester Historical Society.

THE ROCHESTER HISTORICAL SOCIETY

PUBLICATION FUND SERIES
VOLUME V

Compiled and Edited by
EDWARD R. FOREMAN
CHAIRMAN *of the* PUBLICATION COMMITTEE
under authority of the Board of Managers
CHARLES H. WILTSIE
PRESIDENT

Rochester, N. Y.
Published by the Society
1926

JOHN P. SMITH PRINTING COMPANY
ROCHESTER, N. Y.

Contents

Page

Dedication I

Illustrations IX

Officers and Managers, 1925-1926 X

Presidents, 1861–1926 XI

Foreword, *by Edward R. Foreman* ..... XIII–XVI

The Beginnings of Modern Spiritualism In and Near Rochester, *by Adelbert Cronise* 1–22

The Beginnings of Mormonism, *by Charles F. Milliken.* 23–48

Origin of the Names of Places in Monroe County, New York, *by Rear Admiral Franklin Hanford, U.S.N. (Retired)* 49–77

The Old-time Shoemaker and Shoemaking, *by Jesse W. Hatch* 79–95

When the Railroad First Came to Western New York, *by Edward Hungerford* 97–112

Edwin Booth in Rochester, *by Edward R. Foreman* ... 113–119

How Men of Rochester Saved the Telegraph, *by Jane Marsh Parker* 121–134

Old Letters from the Wilderness—The Jesuit Relations, *by Rev. Francis X. Talbot, S.J.* 135–140

Casconchiagon—The Genesee River, Editor's Note, *by Edward R. Foreman* 141–145

Early Records of St. Luke's Church—Marriages, Baptisms and Deaths—1821–1847, *by Anah B. Yates.* 147–170

Proposed Bibliography of Rochester Publications, *by Edward R. Foreman* 171–250

In Honor of the Scottish Pioneers—

Introductory Note and Programs 253–256

The Religious Significance of the Old Schoolhouse, *by Harvey Foote Remington* 257–268

What the Scottish Pioneers Brought, *by Rev. Donald Bruce MacQueen* 269–270

Words of Welcome, *by William Vallance Hamilton.* 271

Page

God-Fearing Souls, *by Lockwood R. Doty* 273–274

The Scottish Pioneers of Caledonia, *by Arthur C. Parker* 275–291

Our Debt to Pioneer Adventurers, *by Charles Hastings Wiltsie* 293–295

When the Scotsmen Came, *by Mrs. Florence D. Alexander* 297–302

Historical Outline of the Scottish People of Rochester and Vicinity, *by John White Johnston* . . 303–304

Members of The Rochester Historical Society 305–326

Index 327–336

Illustrations

Opposite Page

Upper Falls, Genesee River, 1810 ..... Frontispiece
Exterior View, Fox House, Hydesville, New York 2
Interior View, Fox House, Hydesville, New York 4
Katherine Fox 14
Margaretta Fox Kane 18
The Hill Cumorah 24
Title Page, First Edition, Book of Mormon 32
Inscription on fly-leaf, Book of Mormon 40
Aqueduct Inscription 48
Upper Falls, Genesee River, 1838 70
Advertisement from Directory of 1849–1850 78
Tonawanda Railroad Bridge, 1836 96
First Engine, Auburn & Rochester Railroad, 1840 100
New York Central Railroad Depot, 1852–1882 106
Carthage Railroad ..... Tailpiece 111
Edwin Booth as Iago 112
Autograph letter of Edwin Booth 116
Edwin Booth as Hamlet 118
Mrs. Permelia Jane Marsh Parker 120
Henry O'Reilly 124
Hiram Sibley 132
Upper Falls, Genesee River, 1755–1763 140
Lower Falls, Genesee River, 1755–1763 142
Middle Falls, Genesee River, 1755–1763 144
Bridge at Lower Falls ..... Tailpiece 146
Boulder-Monument, Caledonia, New York 252
Folding the Scottish Plaid 274
Historical Celebration, Caledonia, New York 292
Mr. Frank E. Reed 306

The Rochester Historical Society

Rochester, N. Y.

1926 - 1927

OFFICERS

President
CHARLES H. WILTSIE

First Vice-President
EDWARD R. FOREMAN

Second Vice-President
MRS. FREDERICK W. YATES

Treasurer
HAROLD L. FIELD

Recording Secretary
WILLIAM F. YUST

Corresponding Secretary
J. VINCENT ALEXANDER

BOARD OF MANAGERS

EDWARD R. FOREMAN, *ex-officio*
HARVEY F. REMINGTON, *ex-officio*
CHARLES H. WILTSIE
MRS. FREDERICK W. YATES
HAROLD L. FIELD
WILLIAM F. YUST
J. VINCENT ALEXANDER
RAYMOND H. ARNOT
WILLIAM B. BOOTHBY
HOWARD V. R. PALMER
GEORGE B. SAGE

Being duly incorporated under the laws of the State of New York, The Rochester Historical Society is competent to hold and dispose of real estate, and to receive loans, gifts, bequests and devises. When making your will, remember the needs of the Society.

Presidents of
The Rochester Historical Society
From first organization in 1860 to 1926, inclusive

THE FIRST ORGANIZATION

*LEWIS HENRY MORGAN, first organizer of The Rochester Historical Society, 1860. (Incorporated, L. 1861, Ch. 258)

THE PRESENT ORGANIZATION

*EDWARD MOTT MOORE, SR., M.D.	1888-1890
*REV. AUGUSTUS HOPKINS STRONG, D.D.	1890-1891
*HON. JAMES LANSING ANGLE	1891
*REV. AUGUSTUS HOPKINS STRONG, D.D.	1891-1892
*CHARLES E. FITCH	1892-1894
*JOHN H. ROCHESTER	1894-1896
*GEORGE M. ELWOOD	1896-1898
*PORTER FARLEY, M.D.	1898-1900
ADELBERT CRONISE	1900-1902
EUGENE H. HOWARD, M.D.	1902-1904
*WILLIAM H. SAMSON	1904-1906
*CLINTON ROGERS	1906-1908
EDWARD G. MINER	1908-1913
CHARLES F. POND	1913-1914
EDWARD R. FOREMAN	1914-1919
HARVEY F. REMINGTON	1919-1921
CHARLES HASTINGS WILTSIE	1921-

LIFE HONORARY PRESIDENTS

*MRS. GILMAN H. PERKINS, the Founder of the present organization in 1887, was elected Honorary President, to serve for life, June 25, 1917. Mrs. Perkins died, March 21, 1919.

*HIRAM HASKELL EDGERTON, Mayor of Rochester, 1908-1921, was elected Honorary President, to serve for life, January 29, 1922. Mr. Edgerton died, June 18, 1922.

---

*Deceased.

EDITOR'S NOTE: Judge James Lansing Angle was elected President, April 10, 1891, and died, May 4, 1891. Rev. Augustus Hopkins Strong, D.D., was elected to fill the vacancy.

Foreword

By Edward R. Foreman

The function of a Foreword of a volume of the Publication Fund Series is to reveal the contents, presenting to the reader a general view of the material selected for the annual book.

An entire volume could well be devoted to religious movements in the Genesee Country. Emerson said: "The religion of one age is the literary entertainment of the next." It is estimated that there are upwards of a thousand religions in the world today. Locally, we have had our share of these. We have to consider the religion of the Iroquois; the Jesuit and Protestant missions among the Indians; the establishment and early history of Christian churches; and the so-called "isms," of which Mormonism, Spiritualism and Millerism are chief examples. Some of this field is covered in the present publication.

Mr. Adelbert Cronise has written of "The Beginnings of Modern Spiritualism in and near Rochester." For more than twenty years Mr. Cronise was a world-traveler and lecturer, and as past-president of The Rochester Historical Society he is a savant in matters of local history. His paper is a valuable statement of the evidence in the case concerning the "Rochester Rappings." The story of Margaret and Katherine Fox is fascinating.

"The Beginnings of Mormonism" is the subject discussed by Mr. Charles F. Milliken, president of The Ontario County Historical Society. A life-long student of the history of the Genesee Country, Mr. Milliken has written an account of more than local interest covering the origin of the Church of Jesus Christ of Latter Day Saints.

Rev. Francis X. Talbot, S. J., has contributed for publication an article on the *Jesuit Relations* under the title "Old Letters from the Wilderness," in which he discusses Miss Edna Kenton's single volume abridgment of Reuben Gold Thwaites' edition of seventy-three volumes. In compiling her book Miss Kenton has accomplished a remarkable editorial feat that is

well worthy of comment and, at last, has made the *Relations* accessible to the general reader.

An important chapter in the industrial history of Rochester is "The Old-time Shoemaker and Shoemaking," by Jesse W. Hatch. Mr. Hatch did more to develop the early mechanical side of shoemaking than any man in the history of the trade, and he made Rochester one of the world-centers of the shoe business. Supplementing Mr. Hatch's article are the reminiscences of Mr. Arthur Churchill, who was identified prominently with our boot and shoe industry.

Admiral Franklin Hanford's paper on the "Origin of the Names of Places in Monroe County" will be welcomed by his hosts of friends. An accomplished scholar, the possessor of a remarkable private library, filled with rare historical books, Admiral Hanford always speaks with authority upon any subject of history. His contribution to the present volume will be consulted frequently by all our readers.

In publishing the "Early Records of St. Luke's Church," by Mrs. Anah B. Yates, The Rochester Historical Society presents original records which have been compiled by Mrs. Yates as part of her extensive labors, covering many years. She has done more to perpetuate local records of this type than any person in Rochester, and her account of the early Marriages, Baptisms and Deaths of old St. Luke's is a human document of permanent value.

Other articles include a discussion of the collapse of Edwin Booth at the Lyceum Theatre; the "Casconchiagon," as the Genesee River was once called; and a Check List of Rochester books, 1816-1860, with a discussion of a proposed local Bibliography.

"In Honor of the Scottish Pioneers" concludes the volume, with a complete account of the historical exercises held in the village of Caledonia July 4 and 5, 1926, celebrating the building of the first schoolhouse, and first church in the Genesee Country, west of the river.

Of special interest are two papers published herein: Mr. Edward Hungerford writes blithely of "When the Railroad First Came to Western New York," and Mrs. Jane Marsh

Parker tells the romantic story of "How Men of Rochester Saved the Telegraph." These articles show how inventors and engineers broke the withering and benumbing isolation of pioneer days and, through easy transportation and intercommunication, created the modern world.

There is a relation between city, state and nation. Our local history is a bit of mosaic fitting into the larger design. With pride of locality should go the understanding that our story is an integral part of the whole. These papers by Mr. Hungerford and Mrs. Parker accent the very important part which our home territory had in the wide development of the railroad and telegraph during the second quarter of the nineteenth century.

Herbert Spencer said that in the fine arts "a work which is full of small contrasts and without any great contrasts sins against the fundamental principles of beauty." This criticism applies also to historical literature. There must be great contrasts to make any particular history effective. For such contrasts it is well to flash upon the screen of memory two views—revealing the country at large, and the Genesee Country, at the beginning of the nineteenth century.

As late as 1801 the United States was a belt on the Atlantic seaboard of thirteen poor communities, occupying territory which hardly ever ran back more than one hundred and fifty miles from the ocean. The interior states of Ohio, Kentucky and Tennesee were weak frontier settlements, and the people on the coast had no idea of their possibilities. The map of the nation included immense regions which were practically in the possession of savages. And yet within the first twenty-five years of the nineteenth century steamboats had been invented and were running on navigable streams everywhere; the frontier line had been carried west by the wave of population at the rate of seventeen miles every new year; the Louisiana Purchase had given us an Empire; Eli Whitney's gin had made cotton king; the Erie Canal had been built; great highways were opened toward the west; and the United States had found itself.

The situation in the Genesee Country also shows startling contrasts. In one of his letters [Albany: 1798], Captain Charles Williamson wrote: "In the year 1790, the legislature of the State

of New York formed into a county by the name of Ontario all that part of the state lying west of a meridian line drawn from the eighty-second milestone on the Pennsylvania line to Lake Ontario. Within this is included the tract known by the name of the Genesee Country, bounded on the north by Lake Ontario, on the west by Niagara River and Lake Erie, on the south by the State of Pennsylvania, and the east by the Counties of Tioga and Onondaga. The settlement of the country was begun by Mr. Phelps in the year 1788, but separated as it was at that time at such a distance from all other settlements, on the south hemmed in by the Allegany Mountains, on the east by a wilderness of one hundred miles, on the north by Lake Ontario, and on the west by a wilderness extending to the South Sea, at the same time having no communication with settlements on the eastern coast, but by an Indian path from the outlet of the Seneca Lake to Fort Schuyler, it is not to be wondered at if it made but little progress in population and improvements for several years. We find by the census taken two years afterwards, that there were only nine hundred and sixty souls, including all travellers and surveyors, with their attendants, who happened at that time to be within the bounds of the county."

This was the Genesee Country as described one hundred and twenty-eight years ago. Now its area of eleven thousand square miles is the dwellingplace of over a million and a half souls, with fifteen counties, two hundred eighty-one towns, one hundred thirty-four incorporated villages, and fourteen cities —an empire in itself. The primeval forests have given way to highly cultivated farms and prosperous communities; and it was easy communication and transportation that brought us together in one great family.

PUBLICATION FUND SERIES
VOLUME V

The Rochester Historical Society

The Beginnings of Modern Spiritualism In and Near Rochester

By Adelbert Cronise

Read before The Rochester Historical Society, October 29, 1925

ALLOW me to begin this paper with a disclaimer. This is not a paper on Spiritualism. That subject I have never even attempted to investigate. I have simply brought together from many sources some of the records of happenings beginning nearly eighty years ago in which Rochester has an historical interest. I express no opinion as to the accuracy of those records, but have taken them as I have found them and have tried to harmonize them and put them together in their chronological order to make an outline sketch of the beginnings of Modern Spiritualism. Therefore, I have not always written "it is said" or "it is claimed" or "it is alleged," after the manner of the news of the day. I have tried to write this impartially without being influenced by my unbelief in Spiritualism.

The subject of Spiritualism is one for volumes, not for a brief paper, and this paper has to do with the beginnings of Modern Spiritualism at Hydesville in the town of Arcadia, Wayne County, N. Y., and in Rochester, and its early development.

It has always been to me an interesting fact that the two great movements, Mormonism and Modern Spiritualism, had their origins in the same locality and at so nearly the same time. Mormon Hill, south from Palmyra, is but a few miles from Hydesville, which is seven miles east from Palmyra. About twenty years after the Smith family was demonstrating at Mormon Hill the Fox family was demonstrating at Hydesville.

I have heard old residents of Wayne County describe visits made by them to the Fox house back in 1848 when the community was first excited by the sensational manifestations of the Fox sisters. They told of the Saturday and Sunday crowds that came from far and near, filling the roads and lining the

fences with horses and vehicles. My recollection is that they said that a small admission fee was charged by Mrs. Fox, but I find no mention of this in any of the published reports of the matter.

The Fox family first came from Bath, Canada, where the four children, Ann Leah, David S., Margaretta and Katherine, were born. For a time they lived in Charlotte in a house on the east side of the Boulevard, which was burned some years ago and was nearly on the site of the present Hedditch Market, No. 4392 Lake Avenue. In the Rochester City Directory for 1844 I find "John D. Fox, Blacksmith, house, South Sophia (now Plymouth Avenue South) near Clarissa." In the next City Directory, for 1845 and 1846, John D. Fox does not appear, as he and Mrs. Fox and the younger daughters, Margaretta and Katherine, had then removed to Newark, Wayne County, but the son appears at the same address, viz: "David S. Fox, Blacksmith, house, South Sophia near Clarissa."

In the next City Directory, for 1847 and 1848, the son, David S. Fox, does not appear, as he had then removed to a farm near Hydesville, but the oldest daughter, Ann Leah Fox, who had married and become a widow, appears in this directory as "Mrs. Ann L. Fish, house, 11 Mechanic's Square." Mrs. Ann Leah Fox-Fish was at that time a music teacher, contributing to the support of her younger sisters.

After moving from Rochester the Fox family lived in Newark, N. Y., for a time, and moved thence to Hydesville, December 11, 1847.

The father of this famous family, John D. Fox, the hamlet blacksmith, does not seem to have figured much in the story. He was of German descent, and the name originally was "Voss" and was supposed to have been anglicized into "Fox." Apparently Mrs. Fox was the business half of the family. Mr. R. D. Jones, of Rochester, in his chapter on Spiritualism in Mr. William F. Peck's "Semi-Centennial History of Rochester," 1884, states that Mrs. Fox's family were of French origin, that the name of her family was Routan, and that both on the paternal and maternal side there were traditions that several of

Exterior View of the Fox House at Hydesville, New York
Photograph taken by Adelbert Cronise, 1905

their ancestors possessed what has been called second sight. The one son, David S. Fox, who had been a blacksmith in Rochester, was then a farmer living near Hydesville. The two girls then at home were Margaret, called Margaretta, and Katherine, called "Katy," aged fourteen and twelve.

The house in which they lived and the blacksmith shop were owned by Dr. Henry Hyde, afterwards by his son, Artemas W. Hyde, and the hamlet in which they were located was called "Hydesville," and later "Hydeville." It is about a mile west from Whiting's Corners on the road from there to Palmyra, and Whiting's Corners are a half mile north from the Newark Station of the New York Central Railroad. The name "Hydeville" continues, although but few of the houses now remain.

Some twenty years ago I inspected the Fox house at Hydesville, then vacant, and photographed its exterior and interior. It was a small, story and a half frame house, broadside to the road, and my recollection of it is that one entered directly into the small front room, which had a bedroom to the right; that back of the front room was the kitchen with a pantry to the right, and that between the bedroom and pantry were stairs to the attic and to the cellar. The two girls were said to have slept in a trundle bed, kept under the other bed in the daytime and trundled out for their use at night. Emma Hardinge, in her "Modern American Spiritualism," New York, 1870, states that there were "two fair-sized parlors opening into each other, a bedroom, and buttery or pantry, opening into one of the rooms." This would be calling the kitchen and small living room "parlors."

A pamphlet by E. E. Lewis, of Canandaigua, "Report of the Mysterious Noises, etc.," published in 1848, soon after the events following, states that there had been noises in this house prior to its occupancy by the Fox family; that in 1843–4 a girl, Lucretia Pulver, employed by the tenant, John Bell, had from time to time heard knockings in the bedroom and unaccountable footsteps about the house at night, following a certain time when she had been sent away from home for two days.

An account of the rappings, published by Dr. J. B. Campbell, of Alleghany, N. Y., in 1851, details the unpleasant ex-

periences of one Michael Weekman who was a tenant of the house for a year and a half (1846–1847) before the Fox family came. He was frequently annoyed by loud rappings on the outer door but could never find anyone at the door or about the premises, and once in the night his little girl, a child of eight, felt a cold and clammy hand pass over her face.

But it was reserved for the family of John D. Fox to find out that these manifestations had an intelligence which was trying to talk with the occupants of the house. Mr. and Mrs. Fox were members of the Methodist Episcopal Church in good standing and with a good reputation for truth and veracity. Honorable George W. Cowles, of Clyde, in his "Landmarks of Wayne County," published in Syracuse in 1895, speaks of the good reputation of Mr. Fox.

The early accounts vary, but are substantially as follows:

When they came to Hydesville in December, 1847, and from time to time thereafter, they heard knockings in the bedroom and in the cellar, sometimes so heavy as to jar the furniture, and the bed in particular, also the sound of a heavy body falling and being dragged down the stairs, and the sound of shoveling in the cellar. At times their children felt a cold hand in the night, and sometimes the touch of a large dog. As these manifestations had continued from December to March the family became annoyed by them.

On the night of March 31, 1848, Katy, the youngest girl, who had become so accustomed to the noises that she was entertained rather than annoyed by them, began talking to the invisible saying, "Here, Mr. Split-foot, do as I do," and snapped her fingers two or three times. Instantly the raps answered the same number of times. She then made a certain number of motions with her fingers but without noise. Instantly the invisible rapped the same number of times, and Katy said, "Mother, it can see as well as hear." Mrs. Fox then tried the new form of conversation and said, "Count ten," and ten raps came in reply. She then asked for the age of each of her children in turn, and the correct number of raps came in reply to each question. Then correct answers came as to the number of her children living, and dead. To the question, "Are you a

Interior View of the Fox House at Hydesville, New York
Photograph taken by Mr. Adelbert Cronise, 1905

man?" no answer came, but to the question, "Are you a spirit?" a response came.

As the spirit answered that it would talk with her neighbors Mrs. Fox sent for a Mrs. Redfield who received prompt and correct answers to all her questions.

I have given this as the first reported conversation, of which I have read, between the quick and the dead by spirit telegraphy.

In later conversations the spirit stated that it was the spirit of Charles B. Rosna who had been murdered for his money. Afterwards evidence was produced, indicating that a peddler had disappeared about the time that the girl Lucretia Pulver had first heard the mysterious noises in the house in 1843, and that he had last been seen at this house while she had been sent away for two days, and that upon her return she had found that the bottom of the cellar had been dug up.

On April 2, 1848, the rappings began to be heard in the day time. Then the number of visitors increased, and Dr. Campbell, in his report, states that as many as five hundred came in a single day.

The pamphlet published by E. E. Lewis, of Canandaigua, in 1848, contains the statement of William Deusler, a neighbor, as to his conversation with the spirit in regard to the murder of the peddler in the house in the winter of 1843–4. This conversation is affirmed by others who were present. Prior to that date no unusual sounds had ever been heard in the house by any of its tenants. As soon after the communication in regard to the murder as the wet condition of the cellar would permit, an excavation was made and a cavity was found with a human skull and a few other bones, some hair and evidences of quicklime and charcoal. This pamphlet is entitled: "A Report of the Mysterious Noises Heard in the House of John D. Fox at Hydesville, Wayne County, Authenticated by the Certificates and Confirmed by the Statements of the Citizens of that Place and Vicinity."

After the quiet and orderly phenomena given above the spirit became more active, and the furniture was moved about, cold hands seized the girls, doors were slammed, their beds

shaken, their bed clothes dragged off, and the house made to rock. Then they began to hear nightly the death struggle and murder of the peddler, the dragging of his body down the stairs and the digging of his grave. The rush of visitors increased, and altogether the house was no longer homelike.

The Fox family then returned to Rochester, but as to the order of their coming, and as to what house was the scene of the first spirit rappings in Rochester, there are conflicting accounts. One writer states that Mrs. Fish on hearing of the manifestations at Hydesville hurried down there to put a stop to it, that she brought the Fox family back with her and settled them in the house on Troup Street between Eagle and Washington; and that the mysterious noises were first heard in that house. That account was written in 1884, thirty-six years after the events, and is not supported by other writers.

Judge Cowles, in his "Landmarks of Wayne County," states that the two girls, Margaret and Katy, removed to Rochester in May, 1848, but he does not say that they went at the same time.

Mr. William F. Peck, in his "History of Rochester and Monroe County," 1908, says:

> "To prevent the possible collusion of the two children they were separated, first one and then the other being sent to Rochester, to live with their elder sister Mrs. Leah Fish. As long as either remained at home the noises continued there; when the last one had departed they ceased entirely." (V. I., p. 76.)

This was six years before the opening of the direct line of the New York Central Railroad from Rochester to Syracuse via Newark (1854), and passenger travel was then by the Erie Canal. One writer states that when Mrs. Fish was bringing Katy back the packet boat was disturbed by knockings all the way from Newark to Rochester, a continuous performance.

Mr. L. M. Dewey, in his pamphlet published only two years after the events, states:

> "Soon after the occurrence of the events heretofore related, a part of the family removed from Hydesville to Rochester, and resided with an older sister, Mrs. Fish, who has been a resident of the city some years."

and he further states:

"The elder of the two (Margaretta) first removed to Rochester. The sounds were made freely when she was with her sister, Mrs. Fish. Very soon after Margaretta came to Rochester the sounds attracted the attention of some friends of the family, and they communicated their experience to a few others, who commenced an investigation of the matter."

These manifestations by Margaretta at the house of Mrs. Fish were the first public manifestations in Rochester. As stated above, the Rochester City Directory for that year, 1847–1848, shows Mrs. Ann L. Fish, living at No. 11 Mechanics Square, i. e. the south side of a small square between King Street and Madison Street. This was later changed to Madison Square, and is now Madison Park, South. The old No. 11 has been replaced by a modern building.

From there Mrs. Fish moved to a house on the west side of Prospect Street near Troup, where the manifestations were reported in October, 1848, by J. E. Robinson and John Kedzie in a letter to Mr. Dewey. These manifestations were at first strongly opposed by Mrs. Fish, and by her boarder, Calvin Brown, who later became her second husband.

Later Mr. and Mrs. John D. Fox returned from Hydesville to Rochester, and after staying for a time in another house, they rented and occupied the house on the south side of Troup Street between Eagle and Washington, formerly the home of Deacon Alvah Strong, who had sold it and moved to No. 64 South St. Paul Street (now South Avenue).

Writers on Modern Spiritualism do not consider that it began at the Hydesville house or with the Fox family, but claim that it had been coming for a long time, that there had been earlier manifestations in different parts of the world, and as one of them wrote (Emma Hardinge, 1870):

"The open ear of intelligence will have no difficulty in recognizing the voice of many a John the Baptist who has proclaimed the coming of the New Spiritual Messiah. Among these none has rung out with a more clearly marked tone than 'Mesmerism' with its kindred phenomena of Electrobiology and Clairvoyance."

Cases are many of individuals who have acted abnormally and who have professed to have communion with the dead or who gained the reputation of having supernatural powers, but I

have not read of any putting questions to the dead and receiving answers from them prior to the operations of the Fox sisters at Hydesville in 1848. The same writer afterwards admits:

"Still the concrete and scientific characteristics of the spiritual movement in America take their origin in the first attempt at telegraphy, commenced at Hydesville, and followed out in Rochester."

She states that the spirits

"claimed that this method of communion was organized by scientific minds in the spirit spheres,"

and that the spirits

"referred to the house at Hydesville, as one peculiarly suited to their purpose from the fact of its being charged with the aura requisite to make it a battery for the working of the telegraph, also to the Fox family as being similarly endowed."

At Hydesville conversations with the spirit had been slow and difficult from want of a system. A failure to rap in answer to a question was taken as meaning "no." Raps meant "yes." A number was indicated by the number of raps. But there was not used any system of spelling out words except to call the letters of the alphabet until the right one was indicated by a rap. Five successive raps asked for the alphabet. To find out the day of the week on which anything occurred it was necessary to ask for each day of the week in turn until an affirmative rap came. In Rochester a better understanding with the spirits developed a more convenient and rapid system of spelling out answers to questions. It was agreed that one rap meant "no," that three raps meant "yes," and that two raps indicated that the question could not be answered. Answers also were written by the Fox girls with their hands under control of the spirit. At times a dial was used with the letters of the alphabet around it and with a hand which moved under control of the spirit to indicate in turn the letters spelling out the message.

At Hydesville only the spirit of the murdered peddler was talked with. At Rochester it was found that many other spirits could be induced to converse.

At Hydesville the presence of one of the Fox girls seemed necessary for manifestations, although one interview with the peddler is reported when only Mr. Fox was present. At Roch-

ester it was found that there were a number of persons who had success as mediums.

Then "Spirit Circles" became common, to which an admission fee was charged, and the wonder grew and spread.

Mrs. Jenny Marsh Parker, in her "Rochester, A Story Historical," says that Amy Post was the first to urge upon Mrs. Fox that she ask a fee from those seeking communications, and that Mrs. Fox and her daughters were most unwilling to do so. She states that the first ones who met regularly at Mrs. Fox's house to investigate were Isaac and Amy Post, R. D. Jones, John E. Robinson and George Willets, and that these five may be considered as representing the nucleus of Modern Spiritualism. They were all convinced that they were in direct communication with the departed. Mrs. Parker names among the early converts Lyman Granger, Henry Bush, Benjamin and Angelina Fish, John Kedzie, Edwin Jones, Lewis Burtis, Nathaniel Draper, Rev. Charles Hammond, Schuyler Moses, and Dr. J. Gates.

After a year and more of Spirit Circles in private houses it was directed by the spirits and was decided to have a public demonstration in Corinthian Hall. On November 14, 1849, the meeting was held and about four hundred attended. Mr. E. W. Capron, of Auburn, gave a history of the Hydesville and Rochester rappings. Katy Fox was in Auburn, but a demonstration was given by Margaret. The oldest sister, Mrs. Ann Leah Fish, was with her, although she had been sceptical at first and had opposed the publicity of the matter. The audience appointed a committee of five, consisting of A. J. Combs, Daniel Marsh, Nathaniel Clark, Adoniram Judson and Edwin Jones, to investigate the matter the next day and report at an adjourned meeting the next evening. The next day the committee conducted an investigation at the Sons of Temperance Hall and subjected Margaret and Leah to numerous tests, and at the adjourned meeting in Corinthian Hall in the evening the committee reported that they could not find the cause of the rappings or any deceit on the part of the girls. The audience demanded another committee to make further investigation and report the next evening. The second committee was Dr. H. H.

Langworthy, Honorable Frederick Whittlesey, D. C. McCallum, William Fisher and Judge A. P. Hascall, of LeRoy.

The following day the investigation was held at the office of Chancellor Whittlesey, and further and different tests were made. During the tests Mr. Whittlesey withdrew from the committee. That evening Corinthian Hall was crowded, and this second committee reported the same as the first. The audience was in a rage and denounced the second committee and demanded a third and another adjournment. Prominent citizens hostile to the movement asked to be put on the committee, and Dr. E. P. Langworthy, Dr. Justin Gates, William Fitzhugh, W. L. Burtis and L. Kenyon were appointed. Their investigation was made the next day at the office of Dr. Gates in the Rochester House. They were assisted by a committee of women, Mrs. Stone, Mrs. J. Gates and Miss M. P. Lawrence, who took the girls to a private room, removed their clothing, and had the spirits called while the girls were standing with bare feet, first on feather pillows and then on plates of glass. Under these conditions the rappings were as strong and inexplicable as before. That evening Corinthian Hall was again packed and with many roughs at the front. When this third committee reported its failure the crowd rushed for the stage to mob the girls. Police Justice S. W. D. Moore (afterwards Mayor of the City of Rochester), himself a heavy-weight, had anticipated trouble and was on hand with a number of picked men. They fought the mob back, hand to hand, until the girls were removed to a place of safety. No up-to-date press agent could have done more for publicity. During these meetings Mrs. Ann Leah Fox-Fish first discovered that she, too, had the same power as a medium as her two younger sisters. (See account of the investigations in *New York Weekly Tribune*, December 8, 1849.)

The most detailed account of these Corinthian Hall meetings which I have found is in a chapter written by R. D. Jones, of Rochester, for William F. Peck's "Semi-Centennial History of Rochester," published in 1884. In Mr. Peck's later "History of Rochester and Monroe County," published in 1908, Mr. Peck says:

> "All the fifteen members of these different committees were men of the very highest standing in the community, of unblemished characters, and all of them, without exception, absolute disbelievers in the new system."

Some of them, however, are in Mrs. Parker's list of early converts. Possibly they were converted by the manifestations during these meetings and tests.

At that period electricity was often popularly charged or credited with whatever was not understood. The women's committee at the Corinthian Hall investigation had that in mind when they had the Fox sisters stand on non-conductors, such as feathers and glass, when testing them. In 1852 a pamphlet called "The Mystery Solved" was published by Rev. John C. Bywater at Rochester, which explained the whole matter and stated as a conclusion:

"As we have shown before, it is the general opinion, as well as the testimony of the spirits themselves, that these phenomena are produced by electrical power,"

and he states that the spirit of one Samuel C. Wood, in reply to a question, answered:

"For agents or mediums we take nervous people, as, through them, we are better able to communicate, as they are better mediums, being possessed of more nervo-vital fluid, which is a better conductor of electricity, being more purely electrical in its nature, physicians' theories to the contrary notwithstanding."

In January, 1850, Eliab W. Capron and Henry D. Barron published at Auburn, N. Y., a pamphlet, "Explanation and History of the Mysterious Communion with Spirits, etc.,"which covered the period from the murder of the peddler at Hydesville to the Corinthian Hall meetings at Rochester, and gave a page and a half of names of residents of Rochester, Auburn and other places who had heard these manifestations of Spiritualism.

The Corinthian Hall meetings were, as I have stated, in November, 1849. The Fox family was then living in what had formerly been Deacon Alvah Strong's house on Troup Street.

Soon after these Corinthian Hall meetings in November, 1849, a small pamphlet was prepared, in March, 1850, by D. M. Dewey, of Arcade Hall, Rochester, with the title:

"History of the Strange Sounds, or Rappings, heard in Rochester and Western New York, and usually called the Mysterious Noises which are supposed by many to be Communications from the Spirit World, together with all the explanation that can as yet be given of the matter."

It was printed by Jewett, Thomas & Company, of Buffalo. Several editions of this pamphlet were published, and in spite

of its title it had a sale of thirty thousand copies in a few months. This pamphlet does not give very much of Mr. Dewey's own personal observations but is principally his compilation of the statements of others. It includes an extract from Mrs. Fox's statement made soon after the occurrences at Hydesville, and a statement in regard to those occurrences made by William Duesler, of Hydesville or near there, April 12, 1848. It also contains a statement relating to later phenomena, signed by Mrs. Ann L. Fish, Mrs. Margaret Fox, C. R. Brown and David S. Fox. It contains a brief account of the Corinthian Hall investigation, signed by E. W. Capron, of Auburn, and George Willets, of Rochester, November 22, 1849, which was published in the *New York Weekly Tribune* of December 8, 1849. It contains letters from different persons who had investigated the mystery, including the Rev. C. Hammond, J. E. Robinson, J. C. Baker and E. W. Hazard, all of Rochester; also an article by William H. McDonald, one of the editors of *Excelsior*, published in New York, in its issue of February 2, 1850, in which, among other things, he assures the public that Troup Street (where the Fox family then lived) is in a perfectly respectable neighborhood; also an article by the editor of the *New York Merchants Day Book*, who had visited Rochester and heard the rappings and whose account was published in his issues of February 22 and 27, 1850; also a joint statement published in the *Daily Magnet*, signed by Rev. Ashael Jervis, Edwin Jones, Rachel Draper, Mary Brown, Nathaniel Draper, George Willets, Mary Jervis and Margaret Fox, February 23, 1850; also other "communications from individuals who thought proper to withhold their names from the public" but for whose intelligence and character Mr. Dewey vouched. These letters and statements described various physical phenomena of Spiritualism which the writers had observed.

Mr. Dewey states "that he is in no way responsible for the peculiar doctrinal conclusions any of the writers have adopted"; also that the Fox family gave their consent to his publication, and that on his visiting their house he inquired of what purported to be the spirits if it would be proper for him to publish an account of the subject and that the answer was in the affirmative.

Those of you who heard or who have read Dr. Augustus H. Strong's "Reminiscences of Early Rochester," given before this

Historical Society, December 27, 1915, will recall his account of the Fox family in 1850. After describing the old house where he was born in 1836, on "the south side of Troup Street between Eagle Street and Washington, a frame house, one and a half stories in height diagonally opposite from the ground now occupied by the brick house of Mrs. Dr. Stoddard," Dr. Strong adds:

"When I reached the age of fourteen (1850), the house on Troup Street had been sold, and we had moved to more comfortable quarters on the east side of the river. The old house was offered for rent, and it became the residence of Mrs. Fox, famous in the history of the Rochester Knockings. Her two daughters, Katy and Margaretta Fox, were the professed media of communications from the spirit world. All Western New York was excited by the reports and the doctrines of Spiritualism. A gentleman from Mount Morris, with his wife, came to this city to investigate. He applied to my father for an introduction to Mrs. Fox. But my father was not only a newspaper man, he was also a Baptist deacon, and this calling up the spirits of the dead seemed to him forbidden in Scripture. So he hesitated. Hospitality, however, was one of his foibles; he reflected that it would be his guest that would do the calling up; he himself would be only a looker-on. He consented to take his two friends to the Foxy abode, and, to give me a new bit of instruction and experience, he took me along.

"When we reached the house on Troup Street, we found it crowded with visitors. Every room, upstairs and down, was full; people were sitting on the very stairs. Our guest was a tall and stately man, a Presbyterian Elder, and, with his wife, one of the leaders of Mount Morris society. My father was a sort of public man, whom everybody in Western New York seemed to know and respect. Mrs. Fox came to the door, regretted greatly that she could not receive so distinguished a delegation at that particular time. But would not the spirits grant us an interview? She would inquire. So she advanced from the front steps to the brick walk, with her daughter Katy, and she propounded the question. Raps were immediately heard upon the bricks beneath our feet. Yes, the spirits would meet us. When and where? At the house of Deacon Strong, that very evening. Imagine the consternation of my father. To house this growing heresy and blasphemy! But my father was a polite man, and courageous. Hospitality again conquered, and the spirits invaded our house on South St. Paul Street.

"That was a memorable evening for me. It began very solemnly, with the wheeling out of a heavy mahogany center table into the middle of the parlor. Then the company gathered tremblingly around it, and formed a closed circle by clasping hands about its edge. Then we waited in silence. Katy Fox was opposite me. I thought I observed a slight smile upon her face. I was less observant of the proprieties at that time than I have been since, and I ventured, alas, to wink at Katy Fox. And I thought that Katy did something like winking in return. She was a pretty girl, and why shouldn't she? But she soon composed her countenance. The séance proceeded solemnly to the end. But for me there was no more solemnity or mystery. All the rest of the performance seemed a farce.

"There was no manner of doubt about the rappings. These began under the table. Then they seemed to proceed from the floor. At last they came from the doors of the room, and even from the ceiling. Questions were proposed to the so-called spirits, and ambiguous or commonplace answers were spelled out. I do not remember a single communication that gave knowledge of any value, or beyond what the questioners already possessed. But the effect upon our two guests was great. That courtly gentleman got down on his knees and peered under the table, to discover the source of the sounds. It was all in vain. He was deeply impressed, concluded that these rappings were veritable messages from beyond the grave, went away a believer. Some weeks after, my father learned that his guests left the Presbyterian Church, and had joined the Spiritualists. He never forgave himself for leading those two innocents into temptation.

"Not all of Mrs. Fox's visitors were so impressible. Miss Mary B. Allen was the preceptress of the best Rochester school for young ladies. Allen Street, I fancy, was named for her father; at any rate it was the location for her seminary. Miss Allen was a maiden lady, sharp and wiry, with a grain of wit which could not tolerate nonsense. She concluded to investigate the Knockings. Katy Fox had been a pupil at her school and this gave Miss Allen introduction into the home of the spirits. 'Was there any one of her departed relatives or friends with whom Miss Allen would like to converse?' So asked Mrs. Fox. 'Yes, I had a grandmother whom I loved very much, and I would like to talk with her.' 'Is there any particular question that Miss Allen would like to ask?' 'Yes, I am interested in education, and I would like to know something about methods in the other world. Spelling, for example. How does my grandmother now spell the word "scissors"?' And the spirit of the grandmother spelled out 'sissers.'

" 'Oh,' said Miss Allen, 'that is just the way Katy Fox spelled "scissors" when she was a scholar in my school!' "

Dr. Strong's personal recollections are certainly most interesting and valuable.

I have tried to locate and identify the famous house on Troup Street which was occupied by the Fox family—father, mother and younger daughters, Margaretta and Katy, after their return from Hydesville in 1848, and which was the scene of so many manifestations. It is described by Dr. Strong as "a frame house one and a half stories in height," and located in a general way as on "the south side of Troup Street, between Eagle Street and Washington," and as formerly the home of Deacon Alvah Strong. For several years prior to the time when Deacon Strong moved to No. 64 South St. Paul Street (now South Avenue) the Rochester directories gave his house as No. 29 Troup Street. The directories do not give the name of the father, John D. Fox, after the return of his family from

KATHERINE FOX

Hydesville, and, of course, did not give the names of Mrs. Fox or the unmarried daughters. The directories for the four years, 1847–48, 1849 and 1849–50 give the name of Oshea G. Fox, Boat Captain, with house at No. 29 Troup Street, which had been the Deacon Strong house, and 1850 was the year when Dr. Strong describes this house as occupied by Mrs. Fox and her two daughters, Katy and Margaretta.

The directories for 1849 and 1849–50 give the married daughter, "Mrs. Ann L. Fish, Music Teacher, house, 31 Troup Street," which was the house next west of the Deacon Alvah Strong house, No. 29. In the directories for 1851 and 1851–52, she appears as "Mrs. Anna L. Fish, mysterious knocker, house, 59 South Sophia Street." In 1853 and 1853–54 she is given at 32 Lancaster Street, so that during all these years her residence is kept separate from that of the rest of the Fox family.

G. M. Hopkins' City Atlas of Rochester of 1875 has the old numbering of the houses, and shows the location of the house No. 29. A comparison of this atlas with other atlases and maps in the City Engineer's Office shows that the Deacon Strong house No. 29 was on the same lot as the present house No. 109. I am informed by the present owner of the newer houses, No. 107 and No. 109, that previous to the erection of the present houses at those numbers, and many years ago, there were standing two frame, story and a half houses, one on the front of each of these lots; that the smaller one, standing at 107, was then destroyed, and that the one standing at 109 was moved diagonally back and eastward onto the rear of the lot at 107, where it now stands and is numbered 107½. This would seem to show that the present rear house, 107½, is the old Deacon Strong house, No. 29. The objection to this conclusion is that the ground plan, arrangement of the rooms, partitions, doors and windows in this house, 107½, does not agree with the "Diagram of Mrs. Fox's house" on Troup Street, published in Mr. D. M. Dewey's pamphlet of 1850. The two are so unlike that it does not seem probable that the interior of the Fox house could have been changed to the present arrangement of this house, No. 107½. The question is still open.

After their occupancy of the old Deacon Strong place on Troup Street, the Fox family lived for a time in a house which

later became part of the historic house on the west side of Plymouth Avenue, now the home of Dr. and Mrs. Seelye W. Little.

In 1851 "An Account of the Rappings, etc.," by Dr. J. B. Campbell, of Alleghany, N. Y., was published. The next year a book by Isaac Post appeared. In the development of Modern Spiritualism a number of different kinds of mediums were discovered. There were the rapping mediums, whose presence was necessary to procure answers by raps when the spirits were questioned; tipping mediums, who by the laying on of their hands caused furniture to behave contrary to the law of gravitation; speaking mediums, who spoke unconsciously the words inspired by the spirits; singing mediums, who sang music they did not know, under direction of spirits; impressible mediums, who would think and do what the spirits directed; and writing mediums, who wrote down under control communications from the spirit world. Isaac Post had become noted as a writing medium, and in 1852 he published in Rochester a volume entitled "Voices from the Spirit World, being Communications from Many Spirits, by the hand of Isaac Post, Medium." This contained about forty communications from spirits of distinguished people, including Washington, Jefferson, Calhoun, Franklin, O'Connell, Swedenborg, and Voltaire. A casual perusal of this volume does not convince us that these men have advanced mentally since leaving us. One writer states that at that time, 1852, there were already over two thousand writing mediums in the United States.

In 1849 and 1850 Katy Fox had conducted séances in Auburn, N. Y., where spirit circles were formed and believers became numerous.

The year of Dr. Strong's visit to the Fox family, 1850, Mrs. Fox and the three girls spent several weeks in New York and conducted séances which were attended by J. Fenimore Cooper, N. P. Willis, William Cullen Bryant, Horace Greeley, and many other distinguished people. Horace Greeley wrote very freely in defence of the honesty of the girls in their exhibitions. A letter from Mr. Greeley speaks of the return of Mrs. Fox and her three daughters to Rochester after a stay of some weeks in New York, where they were the guests of several distinguished

families, and where their manifestations had been subjected to searching investigations without detection of the origin or cause of the rappings.

In 1851 William T. Coggshall published in Cincinnati a pamphlet history of the spirit rappings in Cincinnati which began there in 1850 under the mediumship of Mrs. B. G. Bushnell, a clairvoyant who had witnessed the manifestations in Rochester.

In 1850, too, rappings were heard in the family of Dr. Eliakim Phelps in Stratford, Connecticut, and in Boston Mrs. Margaret Cooper became prominent as a medium, while in many other cities mediums were discovered and spirit circles formed without any connection with the Fox family or the Rochester Movement.

After the organization in Rochester of a society of believers in materialization the Fox family removed to New York (about 1851) where their public meetings and manifestations were continued, and they conducted séances at No. 231 East 13th Street. In New York the growth of the belief was rapid. A book entitled "The Rappers" was published in New York in 1854, written by an unbelieving and hostile investigator who described many séances which he attended, and states that there were already forty thousand sincere believers in Spirit Rappings in New York City.

In the autumn of 1852 Mrs. Fox and Margaret visited Philadelphia and occupied rooms at Webb's Union Hotel in Arch Street for the purpose of giving receptions to those who wished to investigate the phenomena of Spiritualism. Margaret was then eighteen and was considered a beautiful girl. At one of their meetings she met Dr. Elisha Kent Kane, the explorer and scientist, who was a graduate of the University of Virginia, and a man of wealth and social prominence. He afterwards stated that at this first interview he decided to make Margaret his wife. He tried to induce her to give up spirit rappings and to devote herself to acquiring an education with such habits as would efface the memory of the past and fit her for a different sphere. He persuaded Mrs. Fox to place Margaret in a select school at Crookville near Philadelphia, under the care of his

aunt, Mrs. Leiper, where she remained for some time during his last Arctic expedition. Before leaving (May 30, 1853,) Dr. Kane had Margaret's portrait painted by a distinguished artist, Fagnani, a portrait which he carried with him in his Arctic wanderings. Upon Dr. Kane's return in October, 1855, he appeared to be not satisfied with the progress that she had made during his absence. Just before leaving for a trip abroad (October 11, 1856) at his insistence they were married by a common-law marriage in the presence of four witnesses, her mother, Catherine, a servant, and a friend, which fact was to be kept secret until his return on account of the opposition of his family. On this trip Dr. Kane died in Cuba, February 16, 1857. He had told Margaret that he had given her a legacy in his will, but after his death the legacy was found to be in papers filed with and referred to in his will. It was a trust fund from which she was to have the income for life. The trustee and executor, his brother, denied the marriage and refused to pay to her the income from the trust fund. Upon her beginning proceedings to secure her right of dower in his real estate the matter was compromised and the parties made a written agreement to pay to her $2,000 and the income from the trust fund, but after a few payments they defaulted, and Margaret being too poor to incur the expense of proceedings against them received no further benefit from Dr. Kane's estate. Afterwards to justify herself before the world she published, in 1865, Dr. Kane's letters to her with her version of her case as given above, under the title "The Love Life of Dr. Kane." In this volume there is a fine engraving made from Dr. Kane's portrait of her by Fagnani.

The spread of Modern Spiritualism through the United States and Europe was rapid. To spirit rappings there had been added the phenomena of table-tipping, automatic writing and trance-speaking. Alexander Jackson Davis, who had been a clairvoyant as early as 1845, now became famous as a trance-speaker. Judge John W. Edmonds, a prominent lawyer of New York, a judge of the Supreme Court and afterwards of the Court of Appeals, became famous as a medium and writer on Spiritualism. A Mrs. Hayden of Boston went to England in 1852 and conducted séances which resulted in spreading the movement through Europe. In 1855 Daniel Douglas Home did the same thing. Mr. Home's most mystifying work was in

MARGARETTA FOX KANE
From an oil portrait painted by the celebrated artist Fagnani, 1853, upon order of Dr. Elisha K. Kane. Dr. Kane carried the original painting as his inseparable companion in his arctic wanderings.

acts of levitation in which he would rise in the air and float out through a window and in again through another window. Séances were established in nearly every European town, drawing from the intellectual and social classes. Slade and Eglinton followed with spirit-writing, or "psychography." The Rev. William Stainton Moses became famous as an English medium, and Madame Eusapia Palladino, of Naples, baffled all Europe with her performances, particularly by repeatedly changing her weight while on the scales.

Like the Mormons, Spiritualists are not non-Christians, but are Christians plus something else, and they include members from nearly all denominations. As they are not well organized and listed their number cannot be known, but they have been estimated all the way from one hundred thousand to eleven million. It is certain that they are numerous in Europe, Australia and South America as well as in the United States, and are represented by two hundred or more periodicals.

Some of you may remember that in 1888 Margaret Fox, then the widow of Dr. Kane, professed a surrender to conscience, and gave through the country a series of lectures or confessions. I attended her confession in Rochester. She explained very fully how she and Katy had discovered as children that they could crack the joints of their big toes and had practised it until the sounds were loud and clear, and how they had used this means, first to frighten their parents and then to deceive the public. She then produced in this way sounds that could be heard through the hall. After the lecture an opportunity was given for any who wished to go upon the stage and question her, and I did so. I asked her if she would permit me to take hold of her shoe about the big toe and if she would produce the sound while I held it. She promptly did so and produced strong, clear raps which I could feel as well as hear. Some years later she was said to have recanted her confession and said that it was made for profit. Mrs. Kane's confession was published in the *New York Herald* of September 24, 1888. Joseph McCabe, in his history of Spiritualism from 1847, states that Mrs. Kane took the New York Academy of Music and gave a demonstration on the stage of the way in which they produced the raps; that Mrs. Katy Fox-Jenkin sat in a box and sup-

ported her; that Margaretta and Katy furnished the information and documents for a book by R. B. Davenport, "The Death Blow to Spiritualism," 1888, and authorized Mr. Davenport to publish the documents and facts; and that Mrs. Kane never recanted this confession but that Mrs. Jenkin did.

In her confession Margaret said nothing that I remember about producing sounds by cracking the joints of the knees. But in "Spirit Rapping Unveiled," published in 1855, by Rev. H. Mattison, a member of the American Association for the Promotion of Science, there is published a statement by three professors in the Buffalo Medical College, Dr. Austin Flint, Dr. Charles A. Lee and Dr. C. B. Coventry, stating that they had detected the Fox girls in producing the rappings by cracking the joints of their knees. The report cites the case of one who had succeeded in imitating the rappings by snapping the joint of the big toe, and other cases have been reported of persons who could produce loud noises by snapping the joints of the elbow and even of the hip. The detailed account of the investigation of Mrs. Ann Leah Fish and Margaretta Fox by the Buffalo doctors, Flint, Lee and Coventry, was published in the *Buffalo Medical Journal* for March, 1851. This and other matter relating to the production of noises by voluntary partial dislocation of joints is to be found in a pamphlet, "Discovery and Explanation of the Source of the Phenomena generally known as the Rochester Knockings," published in Buffalo in 1851 by George H. Derby & Company.

A Mrs. Norman Culver, a relative of the Fox family, once made an affidavit that Katy had confessed to her that she and her sisters had produced the rappings by cracking the joints of their toes, but it is claimed that Mrs. Culver was a hostile witness. Her affidavit was published in the *New York Tribune* of April 17, 1851.

In 1855 Mr. E. W. Capron, of Auburn, published in Boston his "Modern Spiritualism," which is considered a standard work on the subject. In 1870 Emma Hardinge published her "Modern American Spiritualism," which is the most comprehensive history of the whole movement which I have found.

The last that I have read of the Fox girls was some years ago. Mrs. Ann Leah Fox-Fish-Brown-Underhill was then

living in New York. Mrs. Margaret Fox-Kane died in Brooklyn, March 8, 1893. Katy had been living in England and had married an English barrister named "Jenkin." In 1888 she had returned to New York, a widow, and was living in a handsome flat on 84th Street. McCabe states that the Gerry Society had taken her two boys from her because of her alleged intemperance and ill treatment of the children, but this she afterwards disproved and recovered their custody.

Ten years ago, in 1915, Mr. B. F. Bartlett, of Cambridge Springs, Pa., purchased the Fox house and moved it from Hydeville to Lily Dale, N. Y., where it was re-erected on the Lily Dale Assembly Grounds "as a matter of preservation and a memorial to Spiritualism and the Fox sisters." The tablet or inscription over the entrance door of the house at Hydesville, as shown by my photograph, was:

SPIRITUALISM
Originated Mar. 31, 1848
IN THIS HOUSE

The inscription shown in a picture post card of the house at Lily Dale is:

MODERN SPIRITUALISM ORIGINATED
IN THIS HOUSE MARCH 31, 1848

I am informed that

"the tin traveling trunk of the peddler who was murdered in the Fox cottage was found, dug out of the ground in the cellar where it was buried quite deeply, and the log on which the rappings were heard in the cellar, were brought with the cottage to Lily Dale and are on exhibition in the cottage."

Spiritualism in its broader sense, or "Psychism," has been defined as the belief that the spiritual world manifests itself by producing in the physical world effects inexplicable by the known laws of nature. It is enough for this paper to name some of the physical phenomena, to which volumes have been devoted, such as the moving of furniture, ringing of bells, playing of musical instruments, appearance of lights, producing flowers, voices and other sounds of unknown source, materiali-

zation of human hands, feet and bodies, spirit writing and drawing, spirit photography, untying of knots and opening of locks, lengthening and shortening of the medium's body, changing the medium's weight, the passing of solids through solids, the fire test, and the healing of the sick. Much has been written both for and against their genuineness. They have been credited to conjuring and to collective hallucination. Some persons posing as mediums have been detected in fraudulent work, and the profits have been a temptation for such work. Other mediums have for years successfully defied detection in any deceit. Men of ability and high character have investigated and denounced, and other men of equal ability and high character, such as Judge Edmonds, have investigated as sceptics and ended by writing volumes of belief—and there you are.

I will finish as I began, with a disclaimer. I have never attended a séance or witnessed any of the phenomena of Spiritualism.

The Beginnings of Mormonism

By Charles F. Milliken

Read before The Rochester Historical Society, March 27, 1926

WHETHER it be some unanalyzed quality of soil, water or air of the Genesee Country, or some mysterious element in the blood of the pioneers who wrested from the red men possession of the marvelously beautiful and marvelously fertile country, it has seemed to be peculiarly productive of religious adventuring. It was here that Jemima Wilkinson founded her New Jerusalem, that Spiritualism had its origin, that the Holy Rollers first organized their red hot warfare against Satan, to say nothing of a number of other religious developments, and greatest among the cults that had their origins here was that which came to be known as Mormonism.

As residents of the region in which Mormonism had its birth and with points of contact, now of course only secondary, with those who planted the seed of a faith that in less than a hundred years is embraced by nearly a half-million people, it becomes us to gather the threads of that part of the story that remain within reach.

The Star of Empire had hardly begun to rise on Western New York in the early years of the Nineteenth century. The spirit of the haughty Seneca had been broken, the wilderness had been freed of danger from savage forays, but the few heroic pioneers that Phelps & Gorham, Robert Morris, the London Associates and the Hollanders had induced to settle in the region, had made little progress in building homes and less progress in welding them into contented communities. They had neither the mental pabulum for which their New England traditions provoked hunger nor the food for their souls that their Puritan consciences demanded, to make them happy in their lot or assured of their future, here or hereafter.

It is true that they had apologies for newspapers, when they were able to pay the subscription price. They had schools

that were destined, however rudely housed and inadequately taught, to develop character and usefulness. They had churches that preserved what they considered the fundamentals of faith.

But the sermons they heard of a Sunday were mainly discussions of the problems of election, justification, and infant damnation, or fervid exhortations to piety, or warnings to the ungodly. Charles G. Finney labored in Rochester and its neighborhood and aroused thousands to their need for divine forgiveness and to their duty to their fellowmen. It was in this soil, in this period of religious unrest and revival, that Mormonism had its beginnings.

In a fairly prosperous farming community in the Town of Manchester, Ontario County, about three miles south of the village of Palmyra, came the visions of the Smith family. Then followed the alleged finding of the Golden Plates, the translation or interpretation of their mysterious hieroglyphs, the printing of the Book of Mormon, and the whole astounding series of events, covering the founding of the Mormon church, the tragic experiences of Joseph Smith, Jr., and his followers in the Middle West, the rising of Brigham Young, and the triumph—the economic triumph—achieved in Utah by the Latter Day Saints.

The story of this remarkable development in ecclesiasticism has often been told. The bibliography would of itself make a library. Pamphleteers early made lurid attacks on the new cult as an impious swindle. Newspapers cast foul aspersions upon its originators. Ingrates from within-sides and the envious without spared no objurgation to squelch the scheme, but abuse promoted rather than destroyed faith in Smith and his associates and in the meantime made them objects of sympathy. Thus they were given the attention without which no considerable departure from current thought can make headway. The prophet thrives mightily under persecution. Without it he loses consequence.

Pomeroy Tucker, a resident of Palmyra at the time that the beginnings of the cult were made, is generally esteemed one of the best informed writers on the subject. His closeness, in point both of time and place, subjects his account of the "Origin, Rise

THE HILL CUMORAH

Located on the highway between Canandaigua and Palmyra, New York. Here Joseph Smith, Jr., was said to have discovered the Golden Plates, the Urim and the Thummim and the Breastplate, of the "Church of Jesus Christ of Latter Day Saints." The picture shows a group of Mormon Pilgrims assembled on the summit of the hill for memorial exercises.

and Progress of Mormonism," published in New York in 1867, to suspicion of prejudice, but this proximity and his good standing among his cotemporaries make him dependable authority as to dates and events if not as to the personal character of those who launched the imposture. Hubert Howe Bancroft, in his "History of Utah," published in San Francisco in 1890, placed students of the subject under obligation for his exhaustive review of authorities, pro and con. But the most entertaining book of all the long list is the brilliant volume on "Brigham Young" by M. R. Werner, recently published, and so widely read, I fear, that a modest rehearsal of the story here in the very cradle of the cult may be considered wholly uncalled for.

Joseph Smith, Jr., who was born in Sharon, Vermont, in December, 1805, was the son of Joseph and Lucy Mack Smith, the second of a family of ten children. His ancestry, as poor in this world's goods as the traditional church mouse, had been addicted for at least two generations to receiving visitations from angels, had been miraculously cured, they said, of various human ills, and had come to believe that the Scriptures as theretofore published were not complete.

Impressed perhaps by the need under which the family was continually laboring to make both ends meet and to find the food, which no heaven-sent manna provided, to sustain their earthly bodies, young Smith without any but the most rudimentary schooling, knowing how to read and write only imperfectly, found his boyish inspiration, it is said, in two books—one the memoirs of Stephen Burroughs, who made his way as an itinerant preacher, and the other the autobiography of Captain Kidd, who sought riches "as he sailed, as he sailed, and most wickedly he did." At any rate Joseph, with other members of his family, is credited with having made repeated attempts to find the treasures hidden by Kidd or other pirates and later, we know, he turned to the calling followed by the gospeller.

The first intimation to Smith that he was called of God to establish a new religion came in a vision he had in the woods where he had gone, he tells us, for prayer. One of his heavenly visitants, whom he said he believed was none other than the

Son of God, told him that the existing religious sects were all wrong and all corrupt. This was in the spring of 1820, when Joseph was not yet fifteen years old.

It was three years later, as he himself described the incident, that after praying fervently for forgiveness of his sins Smith was visited as he lay in bed by an angel named Moroni, who told him of a book "written upon Golden Plates, giving an account of the former inhabitants of this continent and the source from which they sprang. Also, that there were two stones in silver bows—and these stones fastened to a breastplate constituted what is called the Urim and Thummim—deposited with the plates; and the possession of these stones was what constituted seers now as in ancient times, and that God had prepared them for the purpose of translating the book."

Then Joseph, having learned from the vision where the plates were hidden, went to the west side of the hill Cumorah, which is now conspicuously marked, and is easily located, by the devout and the undevout, on the highway between Canandaigua and Palmyra, and beneath a large stone, in a stone box, he found the plates, the Urim and Thummim and the breastplate. But when he was about to lift out the precious relics the angel Moroni stood beside him and said, "Not yet; meet me here at this time each year for four years, and I will tell you what to do." Joseph obeyed. During the following years the embryo prophet was variously employed, working in 1825 for Joseph Stoal in Chenango County and going with him to Harmony, Pennsylvania, to assist in digging for silver. He failed in this quest, but fell in love with Emma, the pretty daughter of Isaac Hale, the man with whom he boarded, and when the latter objected to the match ran away with the girl and on the 18th of January, 1827, married her at South Bainbridge. On the appointed day, September 22, 1827, the "fulness of time" having arrived, Moroni is said to have delivered the plates and the devices by which to translate the characters inscribed upon them.

It may be assumed in fairness that the stories related by neighbors of the shiftlessness, drunkenness and dishonesty of the Smiths did not lose anything in the telling, adherents of existing churches were naturally skeptical of the claims of a

new prophet, but the fact that documents of a decidedly defamatory character, which were circulated in their home town of Manchester and in the neighboring village of Palmyra, shortly following the alleged discovery, were signed by well known and reputable people—one by eleven and another by fifty-one—carries weight that cannot be lightly thrown aside.

In one of the unsuccessful efforts to find and secure the treasure on the hill Cumorah, as related by Pomeroy Tucker and confirmed in a historical sketch written some years ago by Captain Francis L. Brown, a respected attorney living at Shortsville, in the town of Manchester, the seekers were advised that in order to defeat the plan of Satan to carry it off to another locality, a black bell wether should be led around the excavation with its throat cut and bleeding. William Stafford, a gullible neighbor, had such a wether and consented to sacrifice it in the hope of sharing in the fortune. Accordingly its throat was cut, and as its life blood ebbed away it was led around the circle staggering, and its executioners began digging in feverish haste. Nothing was found, and, worse luck, Mr. Stafford when he looked for the carcass of his animal, thus uselessly sacrificed, discovered that it had disappeared, as had also the elder Smith. When Mr. Stafford learned, as he did a day or so later, that the Smiths had regaled themselves on mutton chops, he is said to have lost all faith in human nature, particularly as exemplified by the Smiths, and, of course, all faith in their occult powers.

This and other malevolent stories regarding Joseph's claim to have discovered golden plates and to have received a divine commission served to excite persecution, even the house being beset by mobs of evil-designing persons. The prophet was without any considerable honor in his own town, and he was obliged to flee the neighborhood. This he did with his wife, to her old home in Pennsylvania, and there with the assistance of Martin Harris, a neighbor of a fanatical turn of mind who had followed him from Manchester, he began, we are told, to translate the characters on the plates, continuing the work till February, 1828, when Mrs. Harris having secured some of the manuscript lost it through carelessness, or purposely destroyed it in the hope of weaning her husband from his blind devotion to the prophet and of saving his money, quite a sum of which

had already been used to meet expenses, the Smiths themselves being miserably poor.

The translation and transcribing of the sacred record proceeded with the two men separated by a curtain hung between them, profane eyes being thus shielded from the brilliancy of the plates which it was said could not be seen by other than the prophet save at the risk of instant death. The story of this procedure, Smith dictating and Harris writing, is too long for telling in this connection. It involves the employment of another scribe, a schoolmaster named Oliver Cowdery, to replace Harris, under temporary displeasure on account of the loss of the manuscript, and the attempt to obtain the testimony of no less an authority than Professor Anthon as to the genuineness of the inscription on the Golden Plates.

The translation of the book continued with Cowdery helping the "author and proprietor." "These were days never to be forgotten," Oliver is quoted in the "Pearl of Great Price," an accredited Mormon publication, as saying. "To sit under the sound of a voice dictated by the inspiration of heaven," he said, "awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with Urim and Thummim, or as the Nephites would have said, 'interpreters,' the history or record called the 'Book of Mormon.'" The transcription was completed at Fayette, Seneca County.

Harris first took the manuscript to Rochester to Thurlow Weed, then publisher of the *Anti-Masonic Enquirer*, and asked him to undertake its printing, but the latter refused. "It seemed," Mr. Weed afterward wrote, "such a jumble of unintelligible absurdities that we refused the work, advising Harris not to mortgage his farm and beggar his family." But a publisher of the Book was finally found at Palmyra, where the original proof sheets later fell into the hands of Pliny T. Sexton, long a distinguished citizen of that village, and are now held by the executors of his estate, as is also the Hill Cumorah from which we are told the Golden Plates were secured. The farm across the road from the hill and also the farm on the next road to the west, where the Smiths made their home, have been acquired by the Mormons, with the purpose, it is said, of making

these properties and the historic hill, when once they have secured possession of that also, a Mecca to which the faithful may make pilgrimages, or possibly, as some of the people thereabout fear, of making it the site of a Mormon settlement. As an indication of their intentions in this regard, I am told that the tenant on one of the farms holds a Mormon service on a street corner in Palmyra on Saturday nights when the weather permits.

The original manuscript of the Book of Mormon finally came into possession of Mr. George W. Sweich, at Richmond, Mo., who, his daughter, Mrs. George W. Crowley of that place, informs me, sold it about twenty years ago to some branch of the Mormon church. Further than that Mrs. Crowley doesn't know anything about its whereabouts and, she says, cares a great deal less.

If the printers who put it in type over at Palmyra in 1830 are to be believed, the original manuscript contained a surprising number of grammatical errors for a production so directly from the hand of its reputed author. John H. Gilbert, then in the employ of E. R. Grandin, publisher of the *Wayne Sentinel*, writing of his recollection of the work, told how Martin Harris, the farmer who financed the enterprise, first arranged that Hyrum Smith, a brother of the prophet, should bring in a few pages of copy each morning and take it away with him at night, but this precaution was so bothersome that it was abandoned.

Gilbert wrote that on the second day he called the attention of Harris and Smith to the fact of grammatical errors in the manuscript and asked permission to correct them, but was refused, Harris instructing him, "The Old Testament is ungrammatical, set it as it is written."

Again approached with Gilbert's offer to read and punctuate the copy, Harris again refused, but a few mornings later upon being assured that the manuscript would be safely returned, gave consent to the printer to take it home with him and make corrections, which he said he did, his marks being principally in the way of punctuation. Names of persons and places, Gilbert reported, were generally capitalized, but sentences had no end.

Comparison of the first edition with those later printed shows that many corrections in grammar, punctuation and spelling, said to number more than 2,000, have been made.

It is interesting to those acquainted with the printing craft to note in this connection that Mr. Gilbert said the Book was printed 16 pages at a time on what was known as a "Smith" hand press, single pull, and that old fashioned "balls" or "niggerheads" were used for inking the type—composition rollers not yet having come into use in small printing offices.

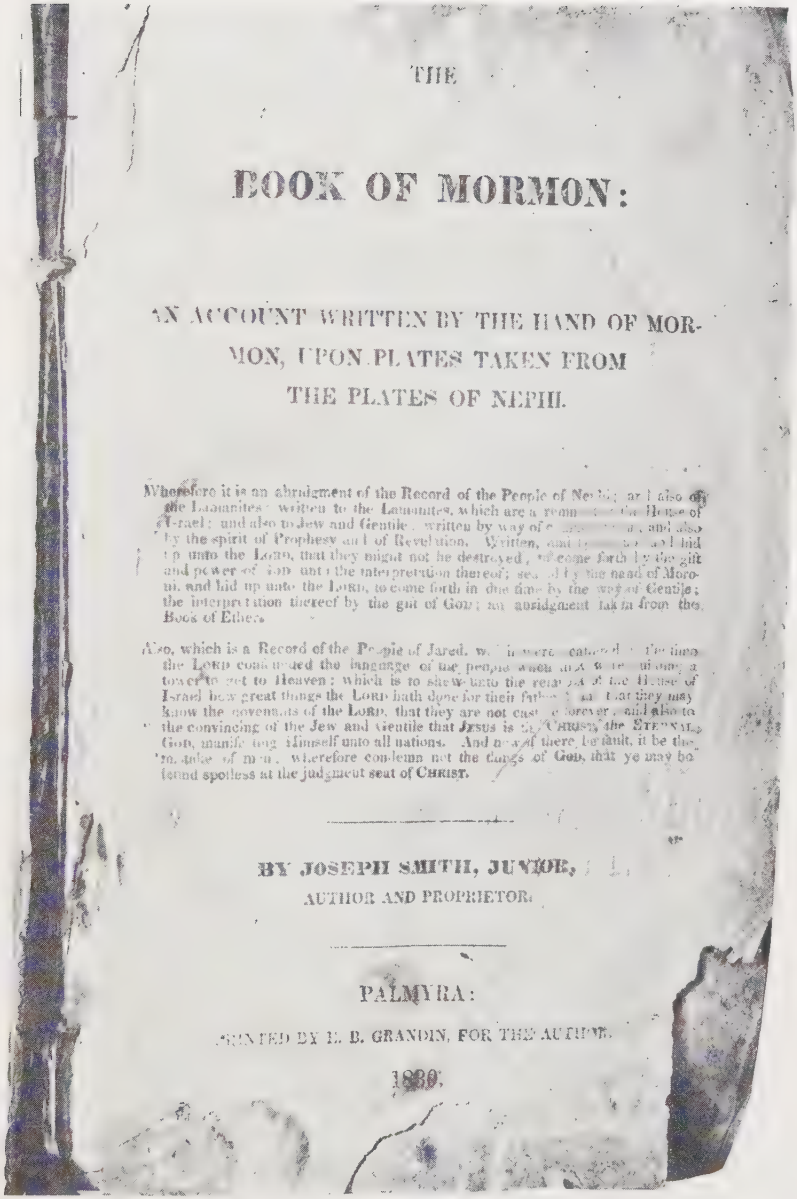
The proof was read by Cowdery, Martin Harris and Hyrum Smith. Joseph Smith, Jr., Gilbert said, had nothing whatever to do with the printing, being but once in the office during the seven months occupied in the work, and then for not over 15 or 20 minutes.

Martin Harris, who was something of a prophet, as well as a farmer with good credit, was predicting, the printer Gilbert said, that Jackson would be the last President of the United States and that all people who did not embrace Mormonism in two years' time would be stricken off the face of the earth. He said that Palmyra was to be the New Jerusalem and that her streets were to be paved with gold.

Gilbert said, further, that Martin happened to be in the office when he was setting up the testimony of the three witnesses (Harris, Cowdery and Whitmer). "I said to him, 'Martin, did you see those plates with your naked eyes?' Martin looked down for an instant, raised his eyes and said, 'No, I saw them with a spiritual eye.' "

But Mr. Gilbert was an old man, 90 years of age, when he wrote these interesting reminiscences, and though reputed an honest man, he may not have recalled the conversation perfectly.

It was about this time that Harris, who was credited with being a sincere believer in Smith and his visions, in order to satisfy his wife's emphatically expressed suspicions and possibly to reassure himself as to the prospect of getting returns for the $3,000 for which he proposed to mortgage his farm to finance the printing of the Book of Mormon, went to New York to submit what was represented to be a copy of the characters on one of the Golden Plates to the eminent Columbia Professor of Ancient Languages, Charles Anthon. He returned with assurance that the learned Professor had examined the copy and pronounced it written in "reformed Egyptian" characters, but Mr. Anthon



THE

BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgment of the Record of the People of Nephi, and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophesy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

BY JOSEPH SMITH, JUNIOR,

AUTHOR AND PROPRIETOR.

PALMYRA:

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830.

Title Page of the rare First Edition of The Book of Mormon
In the library of The Rochester Historical Society

promptly declared this to be "perfectly false." The Professor, assuming that the simple minded farmer from Western New York was the dupe of someone who was after his money, warned him to beware the rogue. Professor Anthon said the paper submitted to him was inscribed with all kinds of singular characters "evidently prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes; Roman letters, inverted or placed sideways, were arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, arched with various strange marks and evidently copied after the Mexican calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived."

However satisfying the result of Harris's New York visit was to himself, it did not convince his wife, who probably to save her spouse further loss displaced or burned 116 pages of the precious manuscript which God, as the prophet reported, had permitted him by special dispensation to take to his home. This move failing of its purpose, Mrs. Harris brought suit against Joseph Smith, Jr., alleging that he was engaged in an attempt to defraud her husband of all his property, and when this suit was unsuccessful the couple separated by mutual arrangement. She refused to be a party to the mortgage and the farm was divided, Harris giving her about 80 acres with a comfortable house and other property as her share.

The first edition of the Book of Mormon, of which there is a perfect copy in the Historical Museum at Canandaigua, and another in the library of The Rochester Historical Society, has 588 closely printed pages. It is prefaced by a statement concerning the loss of the 116 pages of the original manuscript which "some person," presumably Mrs. Harris, had stolen and kept and which "the author" frankly said the Lord feared might be altered and used, at the instance of Satan, to discredit any new translation that might be made. So the Lord is reported as declaring that by refusing to permit a second translation he would show that his wisdom was "greater than the cunning of the devil." The title page of this first edition is shown in the illustration herein.

This preface is omitted from subsequent editions, which were issued at Nauvoo, Ill., New York City, Salt Lake City and in Europe. In these later editions the title page sets forth Joseph Smith, Jr., as the "translator," instead of "author and proprietor" as first printed, a change plainly demanded to support the story of the divine source of the original text. The edition at present in common use is printed in Salt Lake City at the Desert News Office, by Cannon & Young.

This later edition bears on a page at its front the solemn attestation of three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, to the alleged fact that they had seen, through the intervention of an angel of God who came down from Heaven, the plates which contained the record. The fact that all three of these witnesses later apostatized and were thrown out of the church, with the anathema of its founder, tends to discredit their testimony, although it is claimed that at the last they repented and again testified to the sacred character of the book. The certificate of the eight other "witnesses," which is appended to bolster up the testimony of the three, is worthy of small attention as its signatures include those of four more members of the Whitmer family and three more Smiths, together with an unknown, one Hiram Page.

Copies of the first, or Palmyra, edition are rare, but they may be had and command none of the fabulous prices that newspaper accounts have reported. An edition of 5,000 copies was printed, at a cost of $3,000, the money being provided by Martin Harris, who mortgaged and finally lost his valuable farm in Manchester in his unselfish determination to see the enterprise through, rather as a gift to the Lord and in compliance with a command from on high, than as a business speculation, though it may be assumed that he expected a good money return from the investment. The retail price was fixed at first at $1.75 per copy, but was subsequently reduced to $1.25 and finally to whatever could be obtained whether in cash or commodities. Subsequent editions have appeared in ten or more different languages, including German, French, Italian, Danish, Welsh and some of the languages of the Orient. Harris, who made its publication possible, received none or very little of the proceeds.

The Book itself does not repay the reading. It abounds in Old Testament phraseology and quotes verbatim passages of considerable length from the sacred writ. As Mark Twain in his lively account of a visit to Salt Lake City said, whenever the author "found his speech growing too modern—which was about every sentence or two—he ladled in a few such scriptural phrases as 'exceeding sore,' 'and it came to pass,' etc., and made things satisfactory again." "And it came to pass" was his pet. If he had left that out, his bible would have been only a pamphlet.

The Book of Mormon abounds in anachronisms, not more probably than unfriendly critics have pointed out in our own Bible. However, in a book that is claimed to have been divinely sponsored it strains the credulity of Gentile readers to find that Nephi, who is said to have lived 600 years before the Christian era, was on familiar speaking terms with Jesus Christ. The book also makes the ancient prophet speak in the language of the King James version of the Bible more than 2,000 years before King James was born.

Jared's brother, another sainted figure of the Book, is said to have seen and talked with Jesus on Mount Shelem many hundred years before the Lord appeared on earth, but it is explained by a footnote in later editions that Jared's brother only "saw the pre-existent spirit of Jesus."

Mormon is a name which the prophet himself explained was derived from an Egyptian word "Mon," meaning good, prefixed by the contraction "mor" for more, making the complete word mean "more good." This explanation was offered in reply to what Smith called the profane wit that ascribed the derivation to the obsolete Greek word "Mormo" meaning bugbear or hobgoblin.

The Book of Mormon to which has been pinned the faith of hundreds of thousands of conscientious people, tells how, following the confusion of tongues at the tower of Babel, the peoples of the earth were scattered abroad, one colony being led by the Lord across the ocean to America. Fifteen hundred years later, or six hundred years before Christ, they were destroyed for their wickedness. Of the original number was Jared, among whose descendants was the prophet Ether, their historian.

Ether lived to witness the extinction of his nation, and under divine direction he deposited his history in a locality where it was found by the second colony, Israelites of the tribe of Joseph. Thus was America repeopled. The second colony occupied the site of the first, multiplied and became rich, and in time divided into two nations, the Nephites and the Lamanites, so called from their respective founders, Nephi and Laman. The former advanced in civilization, but the Lamanites lapsed into barbarism and were the immediate progenitors of the American aboriginals.

The Nephites were the beloved of the Lord. To them were given visions and visits of angels, to them the Christ appeared with gifts of gospel and prophecy. It was indeed the golden age of a favored people; but in a time of temptation, some three or four centuries after Christ, they fell and were destroyed by the wicked Lamanites. The greatest prophet of the Nephites in the period of their decline was Mormon, their historian, who after having completed his abridgment of the records of his nation, committed it to his son, Moroni, and he, that it might not fall into the hands of the Lamanites, deposited it in the hill of Cumorah, where it was found as we have seen by Joseph Smith, Jr., on the 22nd of September, 1827.

The fact that the Book of Mormon so largely borrows from the Bible and that it recognizes Christ and His gospel is undoubtedly the explanation of its acceptance by many people of the old churches. They were not called upon to give up anything of their belief as Christians, but how anyone could have the patience to read the dull volume, for it is dull in the extreme, cannot be imagined until one is reminded of the dearth of available reading matter and the prevailing hunger for religious truth in the day in which it was brought forth, especially in the back-country districts where were yet no other means of diversion—no movies or talking machines, or radio, and no means for getting out into the world by railroad or motor vehicle. I confess that diligent efforts on my part to read and digest the Book have met with small measure of success. It has seemed to me that Mark Twain's characterization of it as "chloroform in print" is about right. It introduces no new system of theology or new philosophy of life—this lack was supplied by sub-

sequent revelations. It even recognizes as divine the commandment, "given to our fathers, that they shall have save it were one wife, and concubines they shall have none, and there should be no whoredoms committed among them"—an inhibition found to be so insufferably inexpedient by the Latter Day Saints that it's no wonder the prophet Smith found it desirable to obtain a revelation from on high, sanctioning the ingenious system of plural marriages, for time and for eternity, that became so distinguishing a feature of the Mormon Church.

Controversy as to who wrote the Book of Mormon has been the subject for many newspaper articles and books. The Mormons loyally uphold the story of the Golden Plates, and ask, when twitted as to the whereabouts of such conclusive evidence to the truth of their religion, Where does the church preserve the tablets of the Mosaic Law? Others trace its derivation to an unpublished romance written by Rev. Solomon Spaulding, entitled "The Manuscript Found." Though it is possible that the romance mentioned, which assumed to give the history of the Lost Tribes of Israel and credited them with being the builders of the mysterious mounds found in some parts of this country, may have furnished the suggestion of the Book of Mormon, it was not its original. There were opportunities, while the manuscript awaited a publisher, for some man like Sidney Rigdon, who it is believed had access to it, to absorb the idea, but there is seemingly reliable evidence of the fact that the two works were in no wise alike except in motif, the story of a forgotten race. Interest in American antiquities was wide-spread at the time and the subject of much discussion, so the Spaulding theory, though accepted by such authorities as Tucker, E. D. Howe and others, has little to hang on.

Cotemporaries of the prophet Smith, who had personal acquaintance with him at the time of the unearthing of the Golden Plates, scouted the idea that he could have written the Book, stupid as it is. But the power of imagination is not confined to the lettered and the gift of literary expression is sometimes vouchsafed to him who has had no advantages of early education. The Gettysburg address is enough to warn us from taking a narrowly scholastic view to the contrary. Smith confessedly had the aid, in making his so-called translation, of the school-

master, Cowdery, and of the eloquent but erratic preacher, Sidney Rigdon. With so common a subject of speculation as the origin of the American aborigines as their theme, it is quite conceivable that the three, or any two of them, might have concocted the new "bible" without dependence on any existing manuscript. Smith and his associates might have undertaken the book with no definite religious aim, but shaped it to that end when they learned how ready the people of the time were to accept their account of visions and anything for which they might claim divine authority. The opposition and persecution to which they were subjected helped rather than hindered progress of the lofty scheme upon which they had perhaps unwittingly entered.

At any rate it needed few more indications of the divine purpose, through "revelations," which seem to have been had on almost any question for the asking, to prompt the next step. In a chamber of Peter Whitmer's house at Fayette, Smith, Cowdery and the younger Whitmer, David, met and ordained themselves as elders in the Church of Jesus Christ of Latter Day Saints. On the 6th of April, 1830, the new church was organized under provisions of statutes of the State of New York, by Joseph Smith, Jr., Hyrum Smith, Oliver Cowdery, David Whitmer, Samuel H. Smith and Peter Whitmer. An elaborate system of elders, priests, teachers, deacons, presidents, bishops, high counsellors and high priests was devised and adopted, and the Bible, including the Old and New Testaments, "save corruptions that have crept into it through the great and abominable church," was accepted, with the Book of Mormon as a later and supplementary revelation. The progress of the new church was rapid. Baptisms and confirmations followed each other with remarkable rapidity despite the whole gamut of trials to which would-be prophets are subjected—slander, schisms, and conflicts with officers of the law, etc.

Among the early converts were Sidney Rigdon, Parley P. Pratt and others destined to attain high place in the church. The wide open spaces of the West and the friendliness of the people there moved the founders of the sect to get away from the hostile atmosphere in which they found themselves enveloped in Ontario County, and they transferred their headquarters first to Kirtland, Ohio, and then to Missouri, where in

Kaw township they started to build a new city of Zion. Driven from there for alleged moral transgressions and alleged disloyalty to the government, they moved to Nauvoo, Illinois, where having disclosed the startling fact that they had received a revelation countenancing and commanding polygamy, they were again subjected to bitter persecution and their prophet and leader was arrested, imprisoned, mobbed, and finally on the 27th of June, 1844, foully assassinated.

Joseph Smith, Jr., is beyond question entitled to the credit or the discredit of being the founder of Mormonism, and he and his financial backer, Martin Harris, his amanuensis, Oliver Cowdery, to say nothing of his father and his wife and other loyal coadjutors, or dupes, or conspirators, made beginnings that had a marvelous rise, but it is doubtful whether without the organizing ability or Machiavellian diplomacy of a later convert, another native of Vermont and also for a time a Western New Yorker, these beginnings would have developed into an organization of so portentous proportions, one so long defiant of law, and even when at last compelled to bow to the authority of the government, so wonderfully prosperous in material things. Smith was the founder, but Brigham Young was the builder.

While Joseph Smith was seeing visions, uttering prophecies, receiving divine revelations, and unearthing and deciphering Golden Plates in the town of Manchester, Ontario County, this state, the young man who was destined to become his most important co-worker and to finally succeed to leadership and authority of the religious organization which he founded, was a resident of the same county, being an employee on the Hickox farm a short distance west of the village of Canandaigua. Though by this strange coincidence they were living not over fifteen miles apart, the two men, Smith 27 and Young 30 years old, never saw each other until after Young's conversion and baptism in the Mormon faith, when the latter sought out the prophet at Kirtland, Ohio.

Brigham Young was born at Whitingham, Windham County, Vermont, on the first day of June, 1801. He was the son of John Young, a Massachusetts farmer and a veteran of the Revolutionary war. In 1804 the Young family, which in-

cluded nine children of whom Brigham was the youngest, removed to Chenango County, this state, which strangely enough later furnished an asylum also for Joseph Smith, Jr. Brigham and his brothers had little opportunity for schooling and took any employment that offered. According to his own story, he worked at farming, carpentering, cabinet making and house painting, becoming expert in some of these crafts. It was when he was about 28 years old, after he had become a resident of Mendon, Monroe County, that he was employed for a time by Captain George Hickox in the town of Canandaigua.

The Hickox family has preserved to this day specimens of his handicraft, including a well-made splint bottomed chair now exhibited in the Historical Museum at Canandaigua. According to family tradition, Brigham was an industrious, willing worker, serious minded and earnest. He did not at that time manifest the deep religious interest that finally determined his career, though he attended meetings in the neighboring churches and took an inconspicuous part in services held in school houses and in private dwellings.

That in later life he looked back with satisfaction and not a little pride to the time when he was employed as a common farm laborer and mechanic, is well evidenced. In a letter to Captain Hickox, written from Salt Lake City in 1876, the then president of the Mormon hierarchy spoke of his amusement and interest at hearing that an article of furniture made by him fifty years before was to be exhibited at a fair for the benefit of a new school and said he had no doubt that many other specimens of his handiwork could be found scattered about this section of country, and added in explanation of their enduring characteristics: "I have believed all my life that what was worth doing was worth doing well and have considered it as much a part of my religion to do honest, reliable work, such as would endure for those who employed me, as to attend the services of God's worship on the Sabbath."

In 1829 Brigham Young and his wife joined his father who had settled at Mendon, and there a year later for the first time he saw a copy of the Book of Mormon. We are told he had become deeply interested in personal religion, pondering whether he was bent for Heaven or Hell, but had failed to find peace for

his troubled soul at meetings of any of the existing denominations. He is reported as saying of his experience at this time, "I saw them get religion all around me. Men were rolling and bawling and thumping, but it had no effect on me. I wanted to know the truth that I might not be fooled. Children and young men got religion, but I could not get it till I was twenty-three years old; and then in order to prevent my being any more pestered about it, I joined Methodism." Some two years later, he was converted to Mormonism and on the 14th of April, 1832, was baptised by immersion and before his clothing was dry was ordained an elder.

During the same month he met the prophet Smith at Kirtland, where he found him with several of the brethren chopping wood. The meeting of the two whilom Western New Yorkers must have been dramatic as it certainly was epochal. Here, wrote Brigham, "my joy was full at the privilege of shaking the hand of the prophet of God—he was happy to see us and bid us welcome. In the evening a few of the brethren came in, and we conversed together upon the things of the Kingdom. He called upon me to pray. In my prayer I spoke in tongues. As soon as we rose from our knees the brethren flocked around him and asked him his opinion—he told them it was the pure Adamic language. 'It is of God and the time will come when Brother Brigham Young will preside over the church.' "

However accurate this account of the first meeting of these two geniuses of the new religion, Young became the devoted follower of the prophet, shielded him at the risk of his own life from the attacks of enemies, and going with him from Kirtland to Missouri and Illinois, led, in obedience to a revelation from God, a missionary party over "the great waters," and finally in the emergency in which the church found itself following the assassination of the prophet, successfully asserted his leadership in opposition to Sidney Rigdon and other rival aspirants.

When on the 8th of August at an assemblage of the church leaders to consider the problem of the succession, Brigham gave assurance that he wanted "every one present to exercise the fullest liberty," but declared that whatever anyone might want, "the keys of the kingdom are with the twelve," meaning the apostles, of whom he himself was president, and when the

vote was taken and the result was in his favor by a large majority it was ordered without delay that "all who have voted for Sidney Rigdon be suspended until they can have a trial before the high council."

So, as Eliza Snow, Mormonism's poet, wrote:

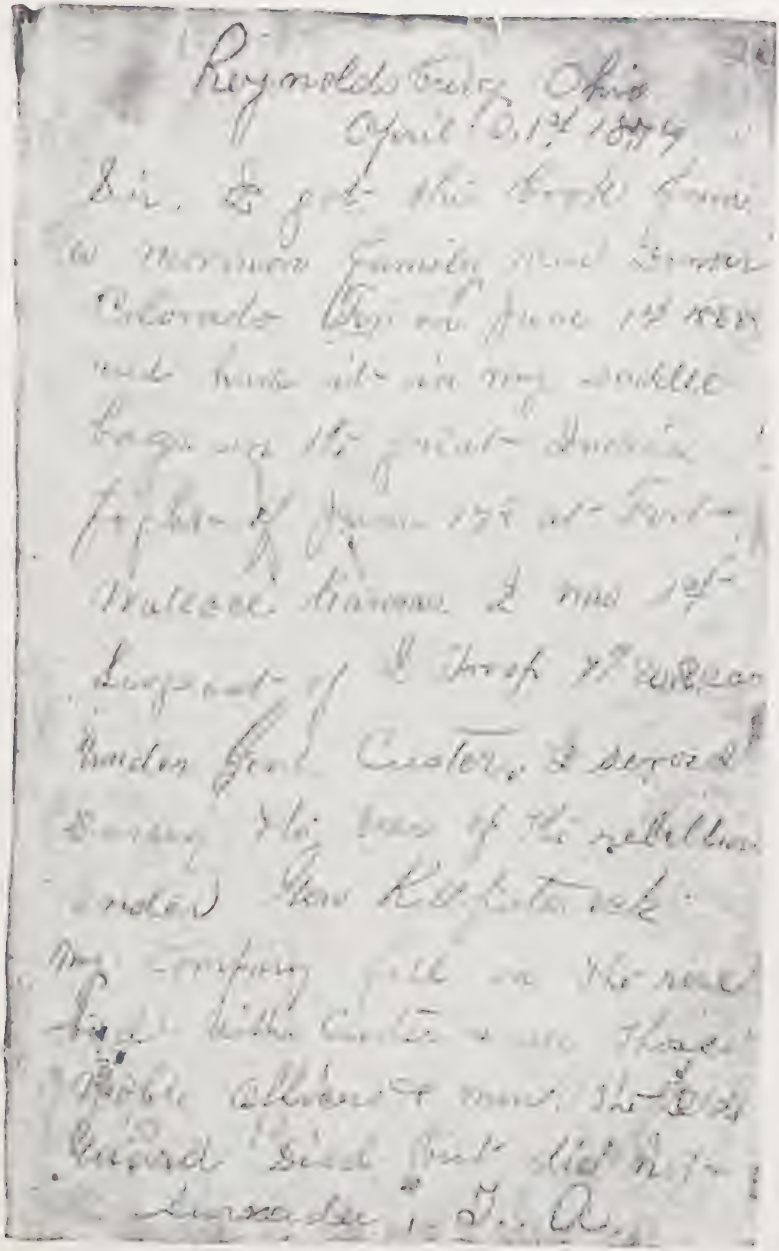
> "Brigham Young, the Lord's annointed,
> Loved of Heaven and fear'd of hell;
> Like Elijah's on Elisha,
> Joseph's mantle on him fell."

The action of the leaders was at once accepted and ratified.

The Latter Day Saints had acted wisely for the interests of their church. The poverty-stricken, uneducated farmhand, had developed qualities that made him far and away the most practical, the most forceful and the most magnetic, if not the most scrupulous, of the men upon whom the management had fallen. He grasped with full assurance and without false modesty the reins of power previously held by Joseph Smith. His ability as administrator and executive enabled him to lead what was one of the greatest exoduses of history, establish his people in a remote fastness in Utah, transform the desert into an earthly paradise, and on its revivified soil build up one of the most powerful religious organizations known.

But I did not set out to record the persecutions that the Latter Day Saints endured, or to consider their religious principles, or to decry their departure from conventional morality, or to dwell upon the dangers involved in their theocratic form of government, or to picture their material achievements. It is only of the Beginnings of Mormonism that I have tried to write and of those only as made here in our own neighborhood.

The Genesee Country cannot claim these two remarkable men, Joseph Smith, Jr., and Brigham Young, as native sons. They were both born in Vermont, where it may be remarked neither is looked upon as an ornament to the roll of great men the Green Mountain state has produced. But if they were not born in the Genesee Country one of them found here the inspiration and opportunity that started him on a road to world fame. The other was converted to the new faith while a resident of the Genesee Country, and here entered upon a career that made



Inscription, written in pencil, on a fly-leaf of the rare First Edition of The Book of Mormon

In the library of The Rochester Historical Society

him eventually a power with which religionists and governments had to reckon.

They were men of extraordinary natural gifts. Whatever we may think of the personal character of Smith and the origin of his Golden Bible, we must admit he had qualities that gained for him the confidence of thousands of well-meaning, God fearing people. His life history exemplified the truth of Locke's aphorism, "God, when He makes the prophet, does not unmake the man." To the end, the prophet of Mormonism remained the man, with not a few of the man's faults. Neither was his coadjutor and successor, Brigham Young, an anchorite himself nor a killjoy to others. Whether the former made himself believe as he did so many others that he was actually visited by angels and received messages directly from God, he played a man's part in the culmination of his career and by his martyrdom achieved fame of an enduring if not unexceptionable sort. Whether Young, too, was self deceived or found in the Book of Mormon and its church only a convenient means for achieving selfish ambition and gratifying gross desires, he was a leader whom men—and women also—delighted to follow, and possessed practical ability that would doubtless have won him fame in politics or fortune in big business. It seems to be the belief among those best qualified to judge that Smith and Young did come to believe in themselves as agents, in a peculiar and intimate sense, of the divine will and as having personal possession of the keys of the Kingdom. Only so perhaps can the progress and perpetuation as well as the beginnings of Mormonism be accounted for. Otherwise we must believe them merely arrant imposters, who discovering what easy marks were the people of their time for humbuggery, set out deliberately, as did P. T. Barnum later, to trade on their credulity and forestalling his greatest show on earth, organized for their own benefit a religious mummery of surpassing magnitude.

Editor's Note: Until he was sixteen years of age, Brigham Young received only eleven days of schooling. He then engaged in business and for several years worked as a carpenter and joiner, painter and glazier in Mendon, Monroe County, New York. In 1830 he first saw the "Book of Mormon," and later he was converted to Mormonism by Samuel H. Smith, brother of Joseph Smith, Jr. After his baptism on April 14, 1843, he began to preach in the vicinity of Mendon.

Under date, August 11, 1926, Hon. John D. Lynn, formerly a resident of Mendon, has written the following interesting letter in reply to an inquiry by the Editor:

"You load me with patriarchal dignity in assuming I have any personal memory of Brigham Young. I have, however, some memory of local gossip quite active in my childhood, though generally communicated in confidential undertones, as Brigham was not one in whom his fellow townsmen took great pride, and when he went away with the Mormon movement, he took with him others from the neighborhood, to the end that a number of Mendon families had a member or two with that forceful sect whom they never mentioned, and even gossip respected their feelings.

"Brigham was considered by his yeoman neighbors a sort of vagabond, a 'ne'er-do-well,' who would stop in the middle of any job, to argue upon the Scriptures, particularly as to their authority for minute differences of faith and practice.

"He was an attendant of the Baptist Church in the building that, until recently, stood upon the hilltop just south of Mendon Village. Whether he was an actual member of that Church is uncertain, and if he were, it was principally for argumentative purposes, never being able to agree with his brethren on the proper hardness of the shell. He was something of an Evangelist and, until he found the 'true faith,' wandered from sect to sect with more activity than welcome.

"He was the first glazier in the neighborhood, and many of the old houses of the town now have glass in their windows that was set by him.

"He also could make baskets and splint chairs, and from this vocation principally supported himself. His work was durable, and Brigham's chairs are today found in many of the parlors of the town, cherished less for their beauty than for their historic interest.

"His home was at the south-east corner of the second highway crossing the road going from Mendon Village to Ionia, being the rear wing of a larger structure, now the home of Mr. Robert Hutchinson. In the rear of this house was his shop, where he made chairs and baskets. At the eastern end of this farm a large spring pours out of the foot of the hill, forming the source of a beautiful trout stream now frequented by discriminating sportsmen of Rochester. Brigham conveyed this water, through a duct of hollow logs, to an overshot wheel of his own construction, to which he fastened one end of a crosscut saw and, seated on a stump, he held the other end of the saw and watched the water power do the work of preparing his lumber for the shop. This was considered by his neighbors such evidence of laziness as to make him the butt of hilarious ridicule. This captain of industry and prophet seems to have been without honor in his own town.

"When Brigham became leader of the Mormons, his chief minister of state was another Mendon man, Heber C. Kimball, who, before he became a Latter Day Saint, ran a blacksmith shop about a mile south of Brigham's home on the Ionia road.

"I once saw a promissory note made by Brigham Young, promising to pay to the holder 'thirty-nine dollars in bushell baskets at one dollar apiece.' Brigham left town without redeeming this note, but many years after a messenger from Salt

Lake came on and took up the note. The holder kept a copy, which is now in the possession of a member of the Barnard family in Mendon."

EDITOR'S NOTE: When Mr. Charles F. Milliken read his paper on "The Beginnings of Mormonism" before The Rochester Historical Society, March 27, 1926, a number of brethren of the Mormon faith were present. Later, representatives of this group expressed a desire to state their side of the matter, citing as a precedent the experience of the Apostle Paul at Rome, who was allowed to answer the accusers of Christianity and to present the case of "the sect everywhere spoken against."

By way of such reply, Mr. Willard D. Bean, resident manager of the Joseph Smith farm of Palmyra, New York, has submitted for publication the statement appearing below:

"Having lived for the past twelve years on the old Joseph Smith farm, I have had occasion to acquaint myself with the facts connected with the beginnings of the Mormon movement, and I shall endeavor to set forth in their consecutive order events as they took place, from the Mormon point of view.

"Joseph Smith, Sr., with his family, came from Vermont in the year 1815 and settled in the village of Palmyra, Ontario (now Wayne) county. After a residence of three years in Palmyra, Mr. Smith negotiated a deal for one hundred acres of unimproved land two miles south of Palmyra just over the town line in Manchester. They built a log house into which they moved and began to clear and cultivate the land. In 1823 they built a more commodious home.

"The Smiths, like the majority of farmers of that period, were soundly religious, the Bible being the principal reading matter in the home. Newspapers and novels were not so common then as to divert the average mind from religious things. During the year 1818 the New England states became concerned over religion. The agitation started in Boston but soon spread to other parts. The wave struck New York State in 1819, and Western New York early in 1820. A revival meeting was started in Palmyra by the Methodists, but the Presbyterians and Baptists soon joined with them. The whole populace became more or less exercised over religion. Four of the Smith family were proselyted to the Presbyterian church. Joseph Smith, Jr., who was now in his fifteenth year, had been attending the Methodist Sunday School and was somewhat partial to that church. He had some notion of joining, until friction began to develop among the local ministers over the placing of the many converts. As the revival meetings continued the turmoil increased, which fact caused serious reflections to pass through Joseph Smith's mind. He wondered at the confusion and division. At that time the Methodist minister, to whom Joseph Smith felt friendly, chose as a text for his sermon, James, 1:5, 6: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The minister made a very impressive talk. He urged those who were undecided and hesitating to follow the admonition of the Apostle James. The text seemed to fit Joseph Smith's case. When he returned home that evening he found the text in the family Bible and read it and reread it. The more he read and reflected the more it impressed him. During the

night he fully decided to put it to the test. Next morning he repaired to the grove nearby, feeling very timid as he had never prayed vocally in his life. He looked around to make sure that no one was near, then knelt down and began to offer up a simple prayer. Of a sudden a light appeared in the heavens even brighter than the noonday sun. It gradually descended until he was enveloped in the light when he saw two personages, to use his words, "whose brightness and glory defy all description." One of them pointing to the other said: "This is My beloved Son, hear Him." In answer to his question as to which of the churches was right and which he should join, he was answered: "Join none of them; they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." Among other things Joseph Smith was told that the true way would be made known to him in due time.

"About three and a half years later (September 21, 1823) while Joseph Smith was engaged in earnest supplication in his room before retiring for the night, his room began to get light and continued until it was brighter than the sun at midday. A personage dressed in a robe of exquisite whiteness stood before him and introduced himself as Moroni, who had once lived on this, the American continent. Moroni told Joseph that there was a book written upon gold plates deposited in a hill not far away, which contained an abridged history of the ancient inhabitants of this Western continent; he showed a vision of the hill which was so vivid that it seemed that Joseph saw the very spot where the record was deposited. The messenger then directed Joseph to meet him at the hill the following day.

"Next day Joseph Smith went to the hill, going directly to the oval-shaped stone he had seen in vision; and securing a limb lying near, pried the stone off and there beheld for the first time, gold plates, a urim and thummim, and a breastplate. The messenger then appeared to him again; read and explained much scripture, and gave him many instructions. Told him, among other things, that the Lord had a work for him to do if he would prepare himself and to meet Him there one year from that date. These annual visits continued until September 22, 1827, when the gold plates were entrusted to Joseph's care for translation.

"Up to this time Joseph Smith's visions had made him a most unpopular young man. He was looked upon by his neighbors and former friends as a fanatical dreamer and a visionary. And now that it was rumored about that he had the gold plates at the Smith home many efforts were made by friends to see them and by enemies to obtain them. Being almost constantly harrassed it was deemed advisable to go to the home of his wife's family in Harmony, Pennsylvania, to proceed with the translation. Martin Harris, a well-to-do farmer of Palmyra, assisted him financially, and followed to Harmony later, acting as scribe for a short time, while Joseph Smith translated with the assistance of the urim and thummim. Oliver Cowdery, a rural district school teacher, while boarding at the Smith home in Manchester, became interested in the story concerning the plates as related by the Smiths, and at the close of his school in March, 1829, went to Harmony and acted as scribe for the balance of the translation.

"During the translation they came to that part telling of preaching the gospel and baptising among the ancient inhabitants, and desiring further information on the subject, they (Joseph and Oliver) went to the woods where they daily offered

up their devotions and made a special petition to the Lord for light on the subject of baptism. A messenger descended in a halo of light introducing himself as 'John, the same that was called Baptist,' stating that he had come under the direction of Peter, James and John to confer the Aaronic Priesthood, and that they would come later to confer the higher priesthood.

"During this visitation (May 15, 1829), the messenger laid his hands upon the heads of Joseph and Oliver and said: 'Upon you, my fellow-servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and baptism for the remission of sins; and this shall never be taken from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.' This visitation was followed later by Peter, James and John who held the keys of the Melchisedek Priesthood, who ordained them to this higher priesthood, which gave them the authority to ordain Elders and Apostles and to organize the church.

"The translation of the ancient records was completed during the summer of 1829, and a contract signed with Egbert B. Grandin, of Palmyra, for the publication of five thousand copies for the sum of three thousand dollars, Martin Harris giving him a mortgage on a farm to guarantee payment. The press was a small one, and as the type had to be set by hand and as only a few pages could be printed at a time, it was February, 1830, before the first copies were off the press.

"There were parts of the plates that were sealed, which the angel said were not to be translated at that time but would come forth later. The plates were returned to the angel who was their former custodian and last writer on the plates. A special appointment was made to show the plates to three witnesses which were to be selected by Joseph Smith, to bear testimony with him to their divinity. Accordingly Joseph selected Oliver Cowdery, who had assisted him as scribe, Martin Harris, who had assisted financially, and David Whitmer, who had also rendered assistance. They went into the grove near the Whitmer home in Fayette, Seneca County, kneeled down and each prayed in turn. When they got through the angel stood before them surrounded by a brilliant light. He stood behind what appeared to be a stone table. The plates, urim and thummim, breast-plate and sword of Laban were on the table. The angel turned the leaves of the plates with his hands, stating that they had been translated by the gift and power of God, and that they, the witnesses, should bear testimony to the world. Eight other witnesses were allowed to view the plates at another time.

"The church was organized at the Whitmer home on April 6, 1830, with six members. The church was called the "Church of Jesus Christ of Latter Day Saints;" latter day saints being added to distinguish from former day saints. Between thirty and forty converts had been baptized up to this time. The membership of the Mormon church is made up largely of the common people. The whole movement was, and to a certain extent is, considered by the majority of people as a hoax and a delusion. Persecution has been the lot of the Mormons from the very beginning. Their leaders have always been objects of abuse. During the early history they were mobbed, tarred and feathered, imprisoned, driven from their homes, leaving behind hundred of thousands of acres of land. Hundreds of houses were burned over their heads, and dozens of them were murdered. They

built cities only to be driven from them. Their Prophet was arrested thirty-nine times, but never was convicted. Finally his enemies said if the law cannot reach him powder and ball can, and being arrested on a trumped-up charge he was put in jail at Liberty, Hancock County, Illinois, and while awaiting trial under the pledged protection of Governor Ford, of Illinois, he was murdered, together with his brother Hyrum, by a mob with blackened faces. The martyrdom took place June 27, 1844.

"Brigham Young, who was next in authority, took charge and began to make preparations for an exodus into the Western wilderness. They had built up a beautiful city on the banks of the Mississippi river with a population of twenty-two thousand people, at that time more than twice as large as Chicago. They trekked westward to the barren wastes and inhospitable valleys of the Rocky Mountains, suffering untold hardships en route until at last they reached the Great Salt Lake valley where they have become since a happy and prosperous people and built up a commonwealth second to none in our nation, while Nauvoo (now Commerce), Kirtland, and other places they were driven from have gone into decay.

"The Mormons have literally thrived on persecution. Brigham Young once said: 'Every time you kick Mormonism you kick it uphill.' Their marvelous progress seems to verify that statement. But during this day of rapid transit and much travel the world has become better acquainted with the Mormons and their ideals, and as a result they are no longer the unpopular and persecuted people they were when, at a place which is now distant from Rochester only a short motor trip, the church was organized in 1830, with six members, with no money, no social standing and no influence. It had a humble beginning. It was born in poverty, in the midst of enemies."

Editor's Note: Dr. Edward Wheelock says (Studies in Local History, No. VIII): "From time to time, for many years to come, occasional copies of the Book of Mormon will be uncovered in American garrets—each a little more stained with dust, smoke and water than its predecessor, yet held at an increased value in the ever advancing market for rare Americana.

"Gowan ('Western Memorabilia,' p. 8, 1869) writing of the only copy which he had ever found, though he had 'been in search of a copy for a great many years,' speaks of it as follows: 'A copy of the original edition of the 'Book of Mormon,' is without doubt the scarcest book published in the nineteenth century which has obtained any kind of reputation. . . On a certain occasion, Sir Henry Bulwer, then the British Minister at Washington, and the British Consul came into my repository, 178 Fulton Street. . . for the purpose of procuring a copy of the original edition of the 'Book of Mormon.' Continued he, 'I do this at the request of Lord Macaulay, the historian, who is very anxious to procure a copy of it, having learned that the reprints, both English and American, had been considerably altered.' On hearing his story I immediately expressed my regrets as well as fears that it would be impossible to exhume a copy of this book; for of all the volumes I have handled, seen and sold, and they are millions, I have never seen what you ask for' . . . I immediately commenced the search by advertising and

writing to various booksellers throughout the country who were likely to have such a book, and more particularly to the dealers in the village that gave it birth, and the surrounding towns, but all proved unavailing, so that in all probability the great historian and still greater essayist never had the pleasure of seeing it.'

"This search must have been conducted about 1850; and it seems quite remarkable that it should have been so fruitless. The writer has within a year been offered two copies at two bookshops not five city blocks distance apart. One is offered about every year at auction or at private sale. If book prices could be 'reasoned out,' this is one of the volumes that ought to command a higher price than is usually asked for it by dealers, for it was the foundation for doctrine of a church having a membership of over three hundred thousand and bears on its title page the name of one of the most remarkable men of the century.

"E. B. Grandin, of the *Wayne Sentinel* began the composition in September, 1829. The book was finished in March, 1830. William Van Camp and Major J. H. Gilbert were employed as compositors. Pomeroy Tucker, later an author on Mormonism, was foreman of the office. Hyrum Smith, a younger brother of the prophet, brought Cowdery's manuscript each morning and came for it each night. Punctuation was wanting. There was no arrangement by paragraphs. The grammar was, and is still, 'queer.' The prophet never appeared to explain the many doubtful points; the faithful compositors did the best they could with it unaided.

"The average price demanded for the Book of Mormon computed from ten sales within twenty years is twenty-seven dollars. (Brinley, 1886, thirty-one dollars. Murphy, 1884, thirty dollars). The last copy at auction brought twenty dollars. A few copies have an extra folio (4 pages) bound in at the end, following the 'Testimony of Eight Witnesses'—who saw and 'hefted' the plates. These four extra leaves are headed 'References to the Book of Mormon' and are the index which otherwise is wanting. This index was evidently an afterthought, as only a few books are found provided with it. Several who are familiar with the book have never seen or heard of these extra leaves. A collector in this city, however, has two of these in his library. In one copy the extra sheet was bound in with the book; in the other copy it has been fastened in with three red wafers of that period, and the leaves still bear the crease made by folding them transversely before they were inserted by the early purchaser of the volume. While the collation of the book may be considered perfect without these leaves, only those who possess copies in which they are found can congratulate themselves on the ownership of the Mormon Bible in its final and perfected form."

Editor's Note: In the first paragraph of the above paper on "The Beginnings of Mormonism," Mr. Charles F. Milliken refers to the New Jerusalem of Jemima Wilkinson, which was the first permanent settlement in the Genesee Country. In his chapter entitled "Three Remarkable Women," which appears in the "History of the Genesee Country" (1925) Mr. Milliken said:

"Jemima Wilkinson, 'the Universal Friend,' is entitled to a place of honor among those who pioneered the Genesee Country.

"When in the early summer of 1788 a company of her followers, seeking a location where they could found a New Jerusalem in which to exemplify the religious faith and the social tenets she had inculcated, without interference of intolerant or envious neighbors, settled on the west shore of Seneca Lake, they constituted the first actual bona fide settlers in the Genesee Country. Phelps and Gorham had concluded their purchase, but had not yet set their surveyors at work, and, in a cluster of small buildings at Geneva and in huts here and there, on the Genesee River and on the Niagara, white traders were eking out a precarious living, but all else was Indian.

"Jemima Wilkinson, therefore, is entitled to fame both as a pioneer and as a religious leader. As the latter she was the first of a succession of those with whose careers Genesee Country history is connected, including Joseph Smith and Brigham Young, founder and organizer of the Mormon Church; the Fox sisters, founders of the Spiritualistic cult, and a number of others of lesser note."

Mr. Milliken also characterizes the account of Jemima Wilkinson written by Mr. Stafford C. Cleveland in his "History of Yates County" (Penn Yan, New York, 1873) as "the most reliable and fair-minded account of the Universal Friend."

Mrs. Jane Marsh Parker, in her "Story Historical" (Rochester, New York, 1884) has a chapter on "The Isms Charge" in which she discusses at length the reference in the *New York World* to Rochester as a "hot-bed of isms," including Spiritualism, Millerism, Abolitionism, and Woman Suffragism. Mrs. Parker said: "We have only to pirouette in the slightest way before the public, and the old isms charge is reiterated as if in some way accounting for anything we may happen to do. A study of our isms will prove that they are, on the whole, rather to our credit than the contrary."

AQUEDUCT INSCRIPTION

Cut in the granite walk, near the west end of the north side, of the Erie Canal Aqueduct at Rochester, New York. Picture furnished by City Engineer C. Arthur Poole, who writes: "This tablet has been preserved by building a manhole around it; access to it being provided by an opening in the sidewalk in Broad Street."

Origin of the Names of Places in Monroe County, New York

By Rear Admiral Franklin Hanford, U. S. N. (*Retired*)

Read before the Scottsville Literary Society, November 14, 1910, and published as No. 5 of the Publications of that Society.

Contributed for publication, Volume V, Publication Fund Series, of The Rochester Historical Society, 1926.

PROBABLY few of the inhabitants of this County and its towns and villages, ever think of the origin and meaning of the names of the places in which they live. The subject, however, is one of interest and of historic value, and it is proposed, in this paper, to discuss briefly the sources from which most of the names of places in Monroe County, New York, are derived.

The County of Monroe was named for James Monroe, the fifth President of the United States, who served for eight years as the Chief Executive of this nation, from 1817 to 1825. It was during his Presidency that this County was formed from Ontario and Genesee Counties, February 23, 1821.

The City of Rochester, which is the county town of Monroe County, was settled in 1812, was taken from the townships of Brighton and Gates, and was incorporated as a village by the name of Rochesterville, March 21, 1817. Its name was changed to Rochester, April 12, 1822, and it was enlarged and incorporated as a city, April 28, 1834. It derives its name from Colonel Nathaniel Rochester, of Maryland, one of the three proprietors of the "Hundred Acre Tract." The Indian name for this region was Ga-sko-sa-go, meaning "at the Falls."

TOWNS

The Towns of Monroe County are nineteen in number, and the origin of their names, as far as can now be determined, is as follows:

1. Brighton. This town was formed from the town of "Boyle" which was afterwards called "Smallwood," March 25, 1814. Together with some twenty-five other places in the U. S., it was named, either directly or indirectly, from the English City and watering place in Sussex of the name of Brighton.

2. Chili. The origin of the name of this town is somewhat uncertain. It was formed from Riga, February 22, 1822. The first settlement was made by Joseph Morgan, a Revolutionary Soldier, in 1792, and some of his descendants are living in the town at this time. It is probable that the name was taken from the Republic of Chile in South America. In English and American books and maps, the name of Chile is often spelled Chili, and as so spelled would be pronounced Chee-lee by the people of that country. The probabilities are that when the name was adopted, an easy way of pronouncing it was also adopted, and hence we have Chi-li. Strangers sometimes ask the way to "Chilly-the town of Chilly," and it happens that the meaning of the original Indian (Quichua) word from which the Republic of Chile gets its name, was "cold."

3. Clarkson. This town was named for General Matthew Clarkson, a large land owner in pioneer times, who gave a hundred acres of land to the town. It was formed from Murray, Orleans County, April 2, 1819. Clarkson is the only town in Monroe County which has no railroad crossing any part of it.

4. Gates. The name is in memory of General Horatio Gates, a Revolutionary Soldier, born 1728, died 1806, who received the Surrender of General Burgoyne at Saratoga in 1777. This town was formed March 30, 1802, as Northampton, and included a very large area. Its name was changed to Gates on June 10, 1812. Parma and Riga were taken from it in 1808 and Greece in 1822.

5. Greece. The town of Greece was formed from Gates, March 22, 1822. There is little doubt that it was so called from the European country of that name. In 1821 a revolution broke out in the Kingdom of Greece and it was natural that the sympathies of the people of this Country should be with the revolutionists, and, that attention being thus drawn to them, our State legislature should name a new township after the old monarchy.

6. Hamlin. On October 11, 1852, this town was formed from Clarkson, and was called Union until February 28, 1861, when the name was changed to Hamlin, in honor of Hannibal Hamlin who had recently been elected Vice-President of the United States, and who, with Abraham Lincoln, was inaugurated only a few days later.

7. Henrietta. This town was formed from Pittsford, March 27, 1818. It was called after Henrietta Laura, Countess of Bath. She was a daughter of Sir William Pulteney, an Englishman, who had bought a large tract of the Phelps and Gorham's purchase in Western New York, and whose property was long known as "the Pulteney Estate."

8. Irondequoit. This name derives from Irondequoit Bay which bounds the town on the east. The town was taken from Brighton, March 27, 1839. The name is an Indian one, variously spelled and variously interpreted; one translation of the word is "where the waves gasp and die"; another is "opening into the lake"; the best authorities give the meaning simply as "a bay."

9. Mendon. On May 26, 1812, this town was organized and taken from the town of Bloomfield, Ontario County. When Monroe County was organized in 1821, Mendon was transferred from Ontario to Monroe. The origin of the name is not clear. There is a town in the province of Westphalia, Prussia, called Menden. There is, in Massachusetts, a town in Worcester County, bearing the name of Mendon, and this Massachusetts town derives its name from Mendham in England. The probabilities are that settlers from Mendon, Massachusetts, came to the Genesee Country and gave the name of their old town to the new settlement. Several of the early settlers in Mendon were from the old Bay State, and it is known that Josiah Fish, one of the pioneers of Monroe County, was born in Mendon, Massachusetts.

10. Ogden. William Ogden, son-in-law of John Murray, one of the original proprietors of the town of Parma, had the honor of having this town named for him. Ogden was formed from Parma, January 27, 1817.

11. Parma. The name is probably derived from the Province and City of Parma in Italy. None of the authorities

consulted have given any indication of the source of this name, but from the frequent adoption of old world names for places in the U. S., and especially in New York State, it is reasonable to suppose that this one comes from Italy. Parma was formed from Northampton (later called Gates), April 8, 1808.

12. Penfield. This name comes from Daniel Penfield, one of the early proprietors of land in the township. He was Commissary in a New York Regiment during the Revolutionary war. The town of Penfield was formed from Boyle, Ontario County, March 30, 1810, and was a part of Ontario County until Monroe County was formed in 1821.

13. Perinton. This town was organized on May 26, 1812, being taken from Boyle, Ontario County, and continued to form a part of Ontario County until 1821, when it was incorporated with Monroe. It was named for Glover Perrin, the first permanent settler in the town. Perrin came in 1789, the same year in which Peter Sheffer and his two sons came to Wheatland.

14. Pittsford. On March 25, 1814, Pittsford was formed from Smallwood, Ontario County, and became a part of Monroe County in 1821. The name was given by Colonel Caleb Hopkins who had come, with others, to the town from Pittsford, Vermont. Colonel Hopkins was then in the flush of military honors won in the then existing war with Great Britain; he was the most popular man in the township, and was given the privilege of naming the new subdivision for his former home in Vermont.

15. Riga. None of the authorities consulted have given the source of this name, but it is extremely probable that it came from the Russian city and gulf of Riga. Some years ago the Literary Society of Riga, Russia, wrote to the Postmaster at Riga, N. Y. expressing an interest in the town on account of its name, and making many inquiries concerning it. Riga was formed from Northampton (later called Gates), April 8, 1808. It was first settled under James Wadsworth of Geneseo, a land agent, in 1805. Chili was taken from it in 1822.

16. Rush. This town was taken from Avon (Livingston County), March 13, 1818. It was first settled in 1799 by Major Wm. Markham and Ransom Smith from New Hampshire. Mr. Willis K. Gillette, in a paper read before The Rochester Histor-

ical Society in 1907, says that Rush was probably named for Dr. Benjamin Rush, one of the signers of the Declaration of Independence, who died in 1813, and that has been the popular belief. In Turner's History of the Phelps and Gorham's Purchase, however, there are several pages of the "Reminiscences of Joseph Sibley," who was one of the pioneers in this town. In those reminiscences, speaking of pioneer days, Mr. Sibley says, "there were large patches of rushes both on flats and uplands, along the river and the Honeoye Creek; the locality was called 'Rush Bottom'—thence the name of the town. Cattle would winter well and thrive on the rushes; the Wadsworths would send large droves here to winter, and many were sent from Lima, Bloomfield and Victor. The rushes finally ran out by being repeatedly fed down."

17. Sweden. The town of Sweden was formed from Murray (Orleans County), April 2, 1813. The reasons for adopting this name are uncertain, but the probabilities are that it came from Sweden, the country of northern Europe. There is a small place in Maine of that name, and it is possible that some of the early settlers came from Sweden, Maine, and gave the name to this township.

18. Webster. There are no less than thirty towns, counties or villages bearing this name in the United States, the greater part, if not all, named for Daniel Webster, the great orator and statesman. Webster, Monroe County, was formed from Penfield, February 6, 1840. At that time Daniel Webster was a senator from Massachusetts and at the height of his influence and power. It was at about this time that his party (the Whigs) had triumphed in the elections; hence it was natural to give his name to the new town.

19. Wheatland. Though last in order alphabetically this town is first in our affections. At the time Monroe County was formed, February 23, 1821, our town was taken from Caledonia and called "Inverness," to please the Scotch settlers in the western part of the town; but the residents in the eastern end (largely New Englanders, Pennsylvanians, and eastern and central New Yorkers) had influence enough to induce the Legislature to change the name to Wheatland, in recognition of the fertility of the soil and its adaptability to the cultivation of

wheat. This change of name was made April 3, 1821. Although wheat is no longer the one principal crop, it is still one of the principal crops, both as to quality and quantity, there being few farms within the town without more or less acreage of wheat each year. In pioneer times the country about what is now Wheatland was known to many of the early settlers as the "oak openings." In 1797 all the territory in New York, west of the Genesee River was organized as the town of Northampton, Ontario County. In 1802 that portion of Northampton which included Wheatland became Southampton, Genesee County, but in 1806 the name was changed to Caledonia. Classifying the origin of the names of these nineteen towns, we find that there are derived from countries in Europe, two—Greece and Sweden; from towns in Europe, three—Brighton, Parma and Riga; from a country in South America, one—Chili; from towns in New England, two—Mendon and Pittsford; from a Revolutionary General, one—Gates; from American Statesmen, two—Hamlin and Webster; from pioneers or large land owners, four—Clarkson, Ogden, Penfield and Perinton; from an English Countess, one—Henrietta; from the Indian name of a bay, one—Irondequoit; from the rushes growing on the banks of its streams, one—Rush; and from the character of its soil and principal crop, one—Wheatland.

This is certainly a wide and interesting range from Sweden to Chile; from Riga in Russia and Parma in Italy to Pittsford in Vermont and Mendon in Massachusetts; from General Gates to Henrietta, Countess of Bath; from Daniel Webster and Hannibal Hamlin to an Indian named bay; from pioneers to "Rush Bottoms"; and lastly to a beautifully descriptive word, Wheat-land, which conveys to the mind an idea of fertility, prosperity and plenty.

POST OFFICES

There are forty-five Post Offices in Monroe County. They will be considered here in alphabetical order:

1. Adams Basin, in Ogden, on the Erie Canal. This name comes from a family of early settlers named Adams, and from Basin, a widening or enlargement of the canal at that point.

2. Barnard, in Greece, where the extension of Dewey Avenue, Rochester, crosses the Charlotte branches of the New

York Central and Buffalo, Rochester and Pittsburgh Railroads. When the Rochester-Charlotte branch of the New York Central was built it cut through a small place at this crossing owned by the widow of Thomas Barnard; and their son, Charlie Barnard, was the first flagman there—hence the name Barnard's Crossing. But the Post Office Department being averse to long or compound names, "crossing" was crossed out some years ago and finally the possessive "s" was eliminated, with Barnard as the result. Locally the place was sometimes called "Pretty Girl's Crossing."

3. Bealsburg, in Chili, where the Buffalo, Rochester and Pittsburgh Railroad crosses the Paul Road. It was established April 24, 1886, and named after B. D. Beal, a near-by resident and a former supervisor of the town, who was active in having the office established. The railroad station at this crossing is called Maplewood.

4. Brighton. This office was named for the town of Brighton and is now a sub-station in the City of Rochester.

5. Brockport, an incorporated village in Sweden and on the Erie Canal, was named for Hiel Brockway, a prominent early settler, and port, a harbor or landing place. The Indian name for this place was Gweh-ta-a-ne-te-car-nun-do-teh, meaning "Red Village."

6. Charlotte, an incorporated village on the Genesee River where it empties into Lake Ontario, in the town of Greece. Authorities differ as to the origin of this name. The U. S. Government's Monograph on place names, says it is from Charlotte Augusta, Princess of Wales (born, 1796; died, 1817), daughter of George IV, King of England. Mr. Willis K. Gillette, in an address before The Rochester Historical Society in 1907, says it was named for Charlotte Troup, daughter of Colonel Robert Troup, who was at one time agent of the Pulteney Estate. This latter derivation is believed to be the correct one.

Editor's Note: Mrs. F. H. Greer, who is an authority upon Charlotte history, insists that the place was named after Charlotte, wife of Sir John Lowther Johnstone, Baronet, of Wester Hall, County of Dumfries, Scotland, who was one of the heirs of the Pulteney Estate.

Sir William Pulteney died May 24, 1805, intestate, leaving Henrietta Laura, Countess of Bath, his only child and heir-at-law. She died July 14, 1808, without

7. CHILI. This office is in the town of Chili, at the settlement known as "Chili Center," and derives its name from the town.

8. CHILI STATION derives its name from the town of Chili, and from the fact that there is a station on the New York Central Railroad at this point, where the railroad crosses the Braddocks Bay Road. The station is named "Chili," on the New York Central Time Table.

9. CHURCHVILLE, an incorporated village in Riga, was named for Samuel Church, a pioneer, whose daughter was the first white child born in the town.

10. CLARKSON, on the "Ridge Road" in the town of Clarkson, takes its name from the town.

11. CLAVERHOUSE is a summer office in the town of Irondequoit, at the so-called "White City." In the winter the district covered by this office is served from Charlotte. The name was recommended by Colonel James S. Graham, when he was Postmaster at Rochester, at the time the office was established. Probably it was suggested by the fact that Claverhouse was the ancestral estate of the Grahames of Scotland in the time of John Grahame of Claverhouse, Viscount of Dundee, who was a devoted adherent of the Stuarts.

12. CLIFTON is situated in the southwest corner of the town of Chili. A few years ago there were twenty-four places in the United States named Clifton, as well as two in New Brunswick and three in England, to say nothing of several Clifton Villes—springs, city, dale, forge, park, station, etc. It is probable that all, or nearly all of these places in the United States de-

---

issue, intestate as to the real estate in America, but leaving a will, dated November 5, 1794, disposing of her personal estate. Her American real estate descended to Sir John Lowther Johnstone, her cousin and heir-at-law, who was the only son of the eldest brother of Sir William Pulteney; the name of the latter had been originally Johnstone and had been changed upon his marriage into the Pulteney family.

The first American agent of the Pulteney Estate was Charles Williamson. He was succeeded by Robert Troup and later by Joseph Fellows and Edward Kingsland. When the village was named Charlotte, Robert Troup's daughter was a little girl of eleven years of age, and it seems more probable that the place was named in honor of Charlotte Johnstone, whose name appears upon all of the early deeds, by the hand of her attorney. Mrs. Greer has presented to The Rochester Historical Society a deed, dated June 12, 1811, which supports her contention.

rive from some one of the English Cliftons, more especially from the watering place and summer resort near Bristol, in Gloucestershire, where there are some celebrated hot mineral springs. Clifton, in Monroe County was formerly called "Harmonsburg" and "Harmon's Mills," from the mills and other enterprises of Anan Harmon, an extensive land owner there. The place also had several nicknames such as "Graball" and "Hardscrabble." When the Post Office at South Chili was to be discontinued and an office established at "Harmon's Mills," about 1850, a Mr. Alfred Mudge and Mr. Anan Harmon are said to have proposed the name "Clifton" for the new office, and as the people and the Postal authorities agreed in not wanting another place called Chili; and as the proposed name had a pleasant sound, agreeable to the ear and to the tongue, it was accepted.

13. Coldwater is a Post Office and also a Station on the main line of the New York Central Railroad in the town of Gates. It was named by the railroad officials over half a century ago, on account of the excellent cold water found there and used for watering their engines.

14. East Rochester is a comparatively modern village, partly in Pittsford and partly in Perinton, about seven miles from the center of Rochester from which its name derives. It was first called "Despatch," because the Merchants Despatch Transportation Company located its car shops there.

15. Fairport, an incorporated village in Perinton, on the Erie Canal, dates its origin as a village from 1822, when the canal was in process of building through the township. It became an important place on the canal, but the details as to who gave the name are not known. Presumably the name was chosen because it was considered a fine "port."

16. Forest Lawn is a summer resort on Lake Ontario in the town of Webster, and is also a station on the Rome, Watertown and Ogdensburg Railroad. The name has no special significance.

17. Garbutt, a village in Wheatland, on Allan's Creek, long known as Garbuttsville, derives its name from the family who first settled there in 1804–5, namely Zachariah Garbutt with his wife, his three sons, John, William and Philip, and his two daughters, Elizabeth and Phebe. A considerable number

of their descendants, many of whom bear the family name, live at or near the village. The Post Office was established May 3, 1880.

18. Gates takes its name from the town in which it is situated. It is one-fourth mile west of the Rochester city line on the Lyell road.

19. Hamlin derives from the town of Hamlin.

20. Henrietta, until recently called East Henrietta, obtains its name from the township in which it is located, the word "East" having been eliminated for the sake of brevity and simplicity. There is also a station on the Lehigh Valley Railroad called Henrietta.

21. Hilton, an incorporated village in Parma, was known in early days as Unionville, and later, until 1895, called North Parma. The present name was given in honor of the Rev. Charles A. Hilton who resided there at one time as pastor of the Freewill Baptist Church.

22. Honeoye Falls is an incorporated village in Mendon and was named from its situation at the falls and water power on Honeoye Creek. It was long known as Norton's Mills from the mills erected there by Zebulon Norton, the pioneer settler in the town of Mendon and the founder of the village now called Honeoye Falls. Honeoye is derived from an Indian word Ha-ne-a-yeh or On-agh-e and means "a finger lying." Dr. Beauchamp, in his "Indian names in New York," says "it was named for a trivial incident," but does not give the incident. Honeoye Falls was called "Sko-sa-is-to," meaning "falls rebounding from an obstruction."

23. Industry. This post office is at the New York State Industrial School in the town of Rush, and takes its name from the school. There is a station on the Erie Railway at the same place also called "Industry." The station was first called "Scottsville," because, when the present Rochester Division of the Erie Railway was built, it was the nearest railroad station to that village. In 1903 the name of the station was changed by the Erie Railway officials to "Pixley," in honor of Charles Hart Pixley, who had been Station agent there for nearly forty years. In 1908 the Erie officials again changed the name to "O-at-ka" (usually called Oat-ka by the traveling public), but

this was a great misnomer as Oatka Creek is actually on the opposite side of the Genesee River and a mile and a half away. The present name, "Industry," given when the new Station house was built in 1909, is appropriate, as the station is near the center of the New York State Industrial School.

24. IRONDEQUOIT is so named from the town in which it is located.

25. LINCOLN PARK, in Gates, takes its name from the nearby station on the Buffalo, Rochester and Pittsburgh Railroad, just west of the Rochester City line, at West avenue. The late Major D. D. S. Brown, of Scottsville, having purchased a considerable tract of land in Gates about 1872, not far from the city line, named the tract for Lincoln Park in Chicago, which he had seen and admired, and also in admiration of Abraham Lincoln. Major Brown offered to give a portion of his purchase to the City of Rochester to be used as a park, but his offer was not accepted. When the Buffalo, Rochester and Pittsburgh Railroad was opened in 1874, Major Brown being one of the directors of the road, had the privilege of naming the newly established Station, which was near his property, and he called it "Lincoln Park."

26. MENDON. This post office and also a railway station on the Lehigh Valley Railroad, in the eastern part of the town of Mendon, are named for the town.

27. MORTIMER is on the "Town Line Road" between Brighton and Henrietta, near the point where the West Shore Railroad crosses the Erie and Lehigh Valley Railroads. There is also a station of the same name on both the last named railroads. The name comes from Mortimer F. Reynolds, a well known Rochester man, now deceased, who owned a farm nearby.

28. MUMFORD, a village in Wheatland, was, according to Mr. George E. Slocum's History of Wheatland, first known as "McKenzie's Corners," from the McKenzie family who were early settlers there; then, from the material of which its first dwellings were constructed, as "Slab City," and later, from one of its prominent and popular business men, Mr. E. H. T. Mumford, as "Mumfordville"; still later, at the suggestion of the officials of the Post Office Department, who were desirous of

economizing in time, space and labor, the last syllable was dropped and it has since been called by its present cognomen, "Mumford." A post office was established there June 20, 1844. There is also a station called "Mumford" on the Buffalo, Rochester and Pittsburgh Railroad.

29. North Chili, in the northwest corner of Chili, is named from the town.

30. North Greece is so named from its location in the town of Greece.

31. North Rush. This place has long been known locally as "Harts' Corners" from the Hart family, who were early settlers and large land owners there. When the post office was established it was named for its location in the town of Rush.

32. Penfield. On Irondequoit Creek in the southwest part of the town of Penfield is named for the town.

33. Pittsford is named for the town of Pittsford. It is on the Canandaigua branch of the New York Central and also on the West Shore Railroad.

34. Rochester was named for Colonel Nathaniel Rochester.

35. Rochester Junction. This post office is in the town of Mendon and is appropriately named because it is at the junction of the main line of the Lehigh Valley Railroad with its Rochester branch.

36. Rush. This is the largest village in the town of the same name. It was formerly called "East Rush" from its location in the town, but as there was a "West Rush" and a "North Rush" in the town, the post office authorities eliminated the word "East" for the sake of simplicity. It is on the main line of the Lehigh Valley Railroad.

37. Scottsville, in Wheatland, was named for Isaac Scott, who settled there in 1790, and obtained title to a large part of the land embraced in the present Scottsville Fire District; he built a log house on the site of the Hon. I. W. Salyerd's residence, and in 1800 or 1801 opened his cabin as a tavern. The late Dr. Freeman Edson, who practised his profession in Scottsville so many years, was a nephew of Isaac Scott. The Rev. Hanford A. Edson, D. D., a great-nephew, and his children, are the only relatives of Isaac Scott now living in the village. The

post office here was established on May 20, 1820, with Dr. Freeman Edson as the first postmaster. There are stations at Scottsville on the Buffalo, Rochester and Pittsburgh and the Pennsylvania Railroads.

38. Sea Breeze is in Irondequoit at the junction of Irondequoit Bay and Lake Ontario. The name has no significance so far as this locality is concerned. There is a station there on the Rome, Watertown and Ogdensburg Railroad also called "Sea Breeze."

39. Spencerport is an incorporated village in Ogden, on the Erie Canal and on the Niagara Falls Branch of the New York Central Railroad. It was named for Daniel Spencer, who was an early settler, and was first called "Spencer's Basin."

40. Union Hill is a small village in Webster. About thirty-five years ago, the people in its vicinity, wishing to have a post office established there, petitioned the Post Office Department at Washington to name the office "Jonesville," for a family named Jones who kept a store at the place. As there was already a post office in New York State with that name, this request was declined, and the people then selected the name "Union Hill," because the place is on the boundary line road between Webster, Monroe County and Ontario, Wayne County, and also because it is at the top of a hill as one goes south from the station on the Rome, Watertown and Ogdensburg Railroad, and this name was accepted by the government.

41. Walker, in the town of Hamlin, was originally "North Clarkson," then "East Hamlin," and finally, to distinguish it from "Hamlin," "North Hamlin" and "Hamlin Center," the name was changed to "Walker" in honor of the Rev. William Walker, pastor of the Free Will Baptist Church there.

42. Webster takes its name from the town of Webster in which it is situated, as does the station on the Rome, Watertown and Ogdensburg Railroad there.

43. West Henrietta was so called from its position in the town of Henrietta. There is a station on the Erie Railway called "West Henrietta," one and one-fourth miles due west of the post office and village of that name.

44. West Rush, situated in the western part of the town of Rush, was so called to distinguish it from "East Rush" (now

"Rush"). There is a station on the Canandaigua-Batavia branch of the New York Central Railroad at West Rush, having the same name as the village and the post office.

45. West Webster, a village in the western part of the town of that name, was named for its situation.

Every town in Monroe County, except Perinton, has one or more villages, hamlets, railway stations or post offices named after the town itself. The following is a list of such places, the names printed in *italic* being post offices which have already been referred to under the heading "Post Offices."

Brighton and West Brighton.
Chili, Chili Center, *Chili Station*, *North Chili* and South Chili.
Clarkson.
Gates and Gates Center.
Greece Station, *North Greece*, South Greece and West Greece.
Hamlin, Hamlin Center, Hamlin Station and North Hamlin.
Henrietta and *West Henrietta*.
Irondequoit.
Mendon and Mendon Center.
Ogden and Ogden Center.
Parma Center and Parma Corners.
Penfield, Penfield Center and East Penfield.
Pittsford.
Riga Center.
Rush, *North Rush* and *West Rush*.
Sweden Center and West Sweden.
Webster and *West Webster*.
Wheatland and Wheatland Center.

The greater number of the above require no special mention. "South Chili" however, was long known as the "Checker" or "Checkered Tavern," and is still called by that name by the older residents in its vicinity. It was so called from the tavern located there for many years, but no longer in existence, which was painted outside in a dark and light checkerboard style, the squares running diagonally across the front and ends of the building.

There is a small village called "Gates Center," and also known as "Gates," though distinct from the post office of that name, near the center of the town on the Buffalo Road.

"North Greece" is known locally as "Jenkins Corners" or "Jinks."

"South Greece" has been called "Henpeck."

"West Greece" has often been called "Hoosic Hill." It is said that old Doctor Bradley, as he passed by on his rounds, would be accosted by his neighbors, putting their heads out of their windows, and calling out, "Who's sick, Doctor, who's sick?"

"Ogden" was long known as "Town Pump," from the pump and watering trough there, a number of the early settlers having combined forces to dig a well for their common use and for the benefit of travelers. The pump no longer exists but the name lingers among the older people in the town of Ogden.

"Wheatland Center," so called because it is near the center of the town, has been known locally as "Hall's Corners" from Deacon Clark Hall. From 1826 to 1858 there was a post office at this place called "Wheatland" and Deacon Hall was the postmaster for twenty-one years after its establishment. There is a station on the Buffalo, Rochester and Pittsburgh Railroad called "Wheatland," about three-fourths mile south of Wheatland Center on the "Wheatland Center Road." At the point where the "Wheatland Center Road" crosses Allan's Creek there is a hamlet called "Smith's Mills," from the flouring mill of the late Hiram Smith which was located there.

Nearly every town in Monroe County has one or more "corners" named for some family now living at the cross roads or formerly living there. At some of these "corners" there is a small settlement, with perhaps a church or store or blacksmith's shop, while at others there may be only one or two houses. Among them are Edmund's Corners in Brighton; Buckbee's Corners in Chili; Redmon's Corners in Clarkson; Hayes' Corners, Lord's Corners, Parker's Corners and Black and White Corners in Mendon; Bartlett's Corners and Burritt's Corners in Parma; Sweet's Corners in Penfield; Hallock's Corners and Mann's Corners in Rush; Comstock's Corners and Reed'

Corners in Sweden; and Miller's Corners in Wheatland. To go into details concerning each one of these family names would too greatly lengthen this paper. But Black and White Corners, however, deserves especial mention. Its name arose from the fact that in an early day Mr. Walter White owned a farm on one of the corners, while a black man named Varnum owned land on another corner, hence—"Black and White Corners."

During the past fifty years a considerable number of summer villages or "resorts" have sprung up along the shore of Lake Ontario and Irondequoit Bay. Among these resorts, aside from those already mentioned under Post Offices, there are, to the east of the Genesee River, in Webster and on Lake Ontario—Locust Grove and Forest Lawn; and in Irondequoit, on Lake Ontario—The Highlands, Lake Cove, White City, Windsor Beach and Summerville; also in Irondequoit, on the Bay—Point Pleasant, Birds and Worms, Newport, Point Lookout and Glen Haven. To the west of the Genesee, on Lake Ontario, there are in Greece—Ontario Beach, Crescent Beach, Grand View Beach and Manitou Beach; and in Hamlin—Greenwood Beach, Sunnyside Beach, Beachwood Park and Troutberg.

Nearly all of these are fancy names, having no local significance, given apparently to look well in print and sound well in the advertisements, and need not be considered further in this paper, except to say that "White City" was so called because of the fact that it consisted of many white tents or of structures composed wholly or in part of canvas. "Manitou," the name given to one of these "Beaches" is an Indian word and means "a Spirit," but that was not the original name of the locality.

Continuing the list of villages, hamlets and railway stations, we have, in alphabetical order, the following, not post offices nor names of towns in which they are situated:

Ada. This place is in Greece and was formerly called "Greece," but on account of there being a station called "Greece" on the Rome, Watertown and Ogdensburg Railroad, considerable confusion resulted, and the Post Office Department adopted the name "Ada," because (it is said) that Mr. W. H. Anderson, who was postmaster at the time the change

was made, had formerly lived in Ada, Michigan. The post office, however, was discontinued about the time the Rural Free Delivery system was inaugurated, and now the name "Ada" is falling into disuse.

Allen's Creek, in Brighton, on the extension of East Avenue (Rochester) is a small hamlet taking its name from the creek of the same name which flows through it.

Belcoda is a small settlement in Wheatland, where there are a few houses, a district school and a well kept cemetery, and where there was once a flourishing Baptist Church. Its name is unique. There is no other place of the same name in the United States, nor, I believe, in the world; it is not found in the Century Atlas nor in the Post Office Directory. The word "Belcoda" does not occur in the English, French, Spanish, German, Latin or Greek languages. After numerous inquiries and the searching of many histories, geographies, gazetteers and dictionaries, I learn from Mr. Eugene E. Harmon, who lives near the place, that the word was a purely fanciful invention of his father's (Mr. Ira Harmon), given early in the last century, and has no meaning.

Mr. Willard S. Hosmer, a near-by resident, gives the following traditional account of the origin of the name—there was an "odd genius" named Eleazer Calkins, who lived at or near the settlement, an illiterate character, and he was among the men who were assisting to raise the frame of the first church building there, about the year 1820. When it came time to raise the *belfry*, Calkins called out, "Come on now, boys, here's the "*belcody*!" and this misuse of the word "belcody" for "belfry" stuck to the church and the place, and ever since the latter has been called "Belcoda."

Judge Selden S. Brown gives another tradition concerning the word, which is, that a certain minister of the gospel who conducted services there in pioneer times, falling in love with one of the young ladies of the vicinity, Miss *Belle Cody*, gave her name to the locality.

Beulah. This place consists of a few houses, a district school and a United Presbyterian Church, and is situated in the western part of Wheatland, two and a half miles from Belcoda. When the church was dedicated in 1851, Captain Thomas

Faulkner, one of the principal men in the community, named it "Beulah Church," and the settlement became known as "Beulah." There is a story current in Wheatland, that on the day the church was to be named Captain Faulkner, taking a Bible, opened it and placed a finger upon a verse, with the understanding that whatever name was mentioned in the verse should be given to the church; the verse thus selected was Isaiah, 64th chapter and 4th verse, in which the word Beulah occurs. The word means "married," in Hebrew, and was used by the Prophet Isaiah to indicate the intimate relations of the Jewish Church to God. Quite unlike the neighboring hamlet of Belcoda, there are many places named Beulah. In 1900 there were no less than twenty-two places in the United States bearing this scriptural name.

Brookdale, in Chili, is a flag station on the Buffalo, Rochester and Pittsburgh Railroad and was named for the Lyman Brooks family. There was for a short time, some years ago, a post office there called "Brookmere."

Bushnell's Basin, in Perinton, on the Erie Canal, got its name from the firm of Bushnell, Lyman Wilmarth & Company, who did a large mercantile and forwarding business there for many years, about 1830, and later.

Carterville, a small settlement of about ten houses in Pittsford on the Erie Canal, was named for Roswell Carter, who formerly had a warehouse on a "slip" of the old canal at that place, and it became known first as "Carter's Basin," and later as "Cartersville."

Carthage was a flourishing settlement at the lower falls of the Genesee River early in the last century, but it has long been absorbed by the city of Rochester. Its name was derived, directly or indirectly, from the ancient African city of Carthage. In the Phoenician language the name meant New Town, and perhaps this accounts for the name being given by some classical scholar among the early settlers.

Cedar Swamp is a station on the Lehigh Valley in Henrietta, and gets its name from a cedar swamp existing at this point.

Editor's Note: See "The Rise and Fall of Carthage," by Susan Huntington Hooker (Publication Fund Series, Vol. II, pp. 205-232). See also, "Dublin,' by Katherine Josephine Dowling (id., Vol. II, pp. 233-249).

Center Park is a station on the main line of the New York Central Railroad in Rochester, and was named for a small park of that name.

Collamer is a station on the Rome, Watertown and Ogdensburg Railroad in Parma, derives from John B. Collamer, through whose farm the railroad passed at this point.

Edgewood, a station on the West Shore Railroad in Henrietta, derived from its situation near a piece of woodland.

Egypt is a small village in Perinton. There were in 1900, some fourteen places in the United States named for this ancient country in Africa. This place is said to have obtained its name from the circumstance that in pioneer times, Deacon Ramsdell and Cyrus Parker had an excellent crop of corn and other grains one year when the average crop in the surrounding country was poor. The news of their success spread abroad in the community and many of their fellow pioneers came from near and far to buy corn of them; hence the place became known as "Egypt" and has retained the name to this day.

Elm Place, a station on the Erie Railway in Rush was so named because it was established on the farm and near the home of Mr. William G. Markham, whose property bore the name of "Elm Place."

Five Points is a hamlet in Rush, where two highways cross and a third ends at their intersection, thus making five corners or "points."

Garland, a hamlet in Clarkson, was first known as "Ladd's Corners," from James Ladd, an early storekeeper there, and was afterwards called "East Clarkson" which name it retained until the post office established there was discontinued. In the early nineties, the office was re-established as "Garland," but why this name was chosen is uncertain. It appears to have no significance.

Genesee Junction, in Chili, is a station at the intersection of the West Shore and Pennsylvania Railroads, and is presumably so named on account of its situation near the Genesee River.

Golah, in Rush, is at the intersection of the Canandaigua-Batavia branch of the New York Central and the Rochester-

Avon branch of the Erie Railways, and is within a few rods of where Honeoye Creek enters the Genesee River. The station was first called "Genesee Valley Junction," from the fact that this branch of the Erie when built was called the "Genesee Valley Railroad." Later on the name was changed by the railroad officials to "Rush Junction." But as Rush, West Rush and Rush Junction were so near together, considerable trouble occurred with passengers, and with freight and express deliveries. Hence a new name was desired by the officials of both the intersecting railways. The Rev. H. W. Howard, of the Methodist Church in Rush, then proposed the name of "Geneoye," a combination of *Gen*-esee and Hon-*eoye*, but this was considered too cumbersome by the railway authorities. Mr. Howard then manufactured the word "Golah," taking letters from the names of five families residing in the neighborhood, thus: G-reene
R-O-tzel
Stul-L
Ch-A-pman
H-amilton
and this name was accepted by both the railroads interested.

Hanford's Landing, on the west side of the Genesee River, below the lower falls, and at the head of navigation on the river, was formerly in Greece, but is now incorporated in the city of Rochester. It was first known as "King's Landing" from Gideon King, but the name gradually changed to "Hanford's Landing" about 1810, when Frederic and Abraham Hanford with five brothers and two sisters came here, bought property, opened a store, built a hotel and did a general merchandise and forwarding business between the Genesee Country and other lake ports and Canada. The place has been entirely abandoned however for some years.

Hinkleyville, a small settlement in Parma, derives its name from a local family of prominence named Hinkley.

Kendall Mills, a village on Sandy Creek, partly in Hamlin, Monroe County, and partly in Kendall, Orleans County, derives its name from the township of Kendall, and from the mills located there. Kendall was named for the Hon. Amos Kendall, who was once Postmaster General of the United States.

Lehigh is a flag station on the Erie Railway in Rush, and is so named because that road crosses the Lehigh Valley Railroad at this point.

Maplewood, a station on the Buffalo, Rochester and Pittsburgh Railroad in Chili, was so called from a grove of maples near by. There is a post office at this place called Bealsburg.

Morton. This village, like Kendall Mills, is situated on the "County Line Road" and is partly in Hamlin, Monroe County and partly in Kendall, Orleans County. It was formerly called East Kendall, and is a station on the Rome, Watertown and Ogdensburg Railroad. Owing to the confusion arising from the fact that there were places called Kendall, Kendall Mills and West Kendall in the vicinity, a change of name was desired and the people of the village were asked to choose a new one. After considerable discussion, the name "Morton," for the Hon. Levi P. Morton, governor of New York State, was agreed upon and adopted.

Number Six Corners, a hamlet in Rush, is so called because Number Six District School is located there.

Otis, a station on the Charlotte Branch of the New York Central Railroad, in Rochester, but formerly in Gates, was named for Major General Elwell S. Otis, United States Army, and for the Otis family who formerly owned the land upon which the station was built.

Ponds. This was a summer post office on the trolley line from Charlotte to Manitou Beach, but was discontinued in 1908. It was named on account of the several ponds along the line of the trolley.

Red Creek was a station, in Brighton, on the West Shore Railroad where it crosses the Erie and Lehigh Valley Railroads and was named for Red Creek which flows just west of the station. Of late years, however, the name has been changed by the railway officials to "Mortimer."

Ridgeland, a station on the West Shore Railroad in Henrietta, is said to be derived from a ridge of land near by.

Roseland, in Penfield, is a hamlet on the Tract Road. The name has no especial significance.

Severance, a flag station on the Pennsylvania Railroad, in Chili, took the name from Horace and Homer Severance, who owned farms near by when the station was established.

Sibleyville, in Mendon, once a place of considerable importance, was named for Benjamin Sibley and his sons, Samuel and Hiram Sibley, who built a saw mill, carding mill and grist mill, and manufactured agricultural implements there. In 1826 and for about twenty years afterwards, Hiram and Samuel Sibley, in partnership with D. A. Watson, carried on an extensive business there, employing as many as eighty men.

State Fish Ponds, or Fish Ponds, is the name of a station in Mumford, in the town of Wheatland, on the Buffalo, Rochester and Pittsburgh Railroad, very near the Caledonia, Livingston County Line. It was so named for its proximity to the New York State Fish Hatchery, on Spring Creek.

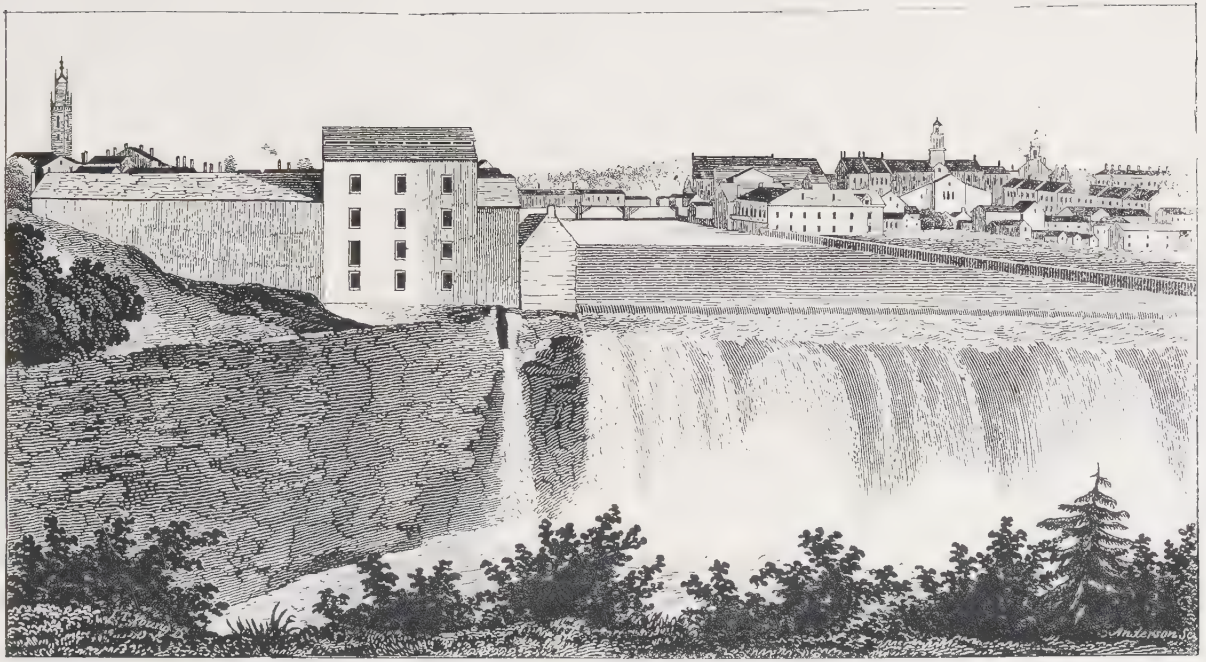
Twelve Corners is the name of a little village in Brighton where three highways cross leaving a small triangle at their intersection, and thus making just a dozen corners.

Whites is a flag station on the Pennsylvania Railroad, in Chili. It was named for the James White family who owned a farm near the station when it was established.

RIVER, LAKE AND BAY

The Genesee River, with its falls and water power, its tributary streams, and its varied scenery may be considered the most important of the natural features of Monroe County. The name is derived from an Indian word, Che-nus-si-o, and means "shining" or "beautiful valley."

Lake Ontario is next in importance. Ontario is an Indian name. Father Hennepin, the early French explorer, in his "A New Discovery of a Vast Country in America," twice mentions its meaning: in one place he says, "The great River of St. Lawrence derives its source from the Lake Ontario, which is likewise called in the Iroquese language, Skanadario; that is to say a very pretty lake." In another place in his narrative Hennepin says, "The great River of St. Lawrence, which I have often mentioned, runs through the middle of the country of the Iroquese, and makes a great lake there which they call Ontario, viz., the beautiful lake." According to Hennepin the French



UPPER FALLS OF THE GENESEE RIVER, 1838

Reprinted from O'Reilly's Sketches of Rochester, which says: "Taken from a curve in the east bank, a few rods north of the Genesee Falls Mills of Orrin E. and George A. Gibbs—looking up stream towards the new Market and Main Bridge. The Rochester and Auburn Railroad Bridge will cross a few rods above these falls, where Sam Patch made his last leap."

called it "Lake Frontenac, from the illustrious Count de Frontenac, Governour-General of Canada." Horatio Hale, the ethnologist, in his "Iroquois Book of Rites" expresses the belief that the original signification of Ontario was "great lake." It had other names, also, such as "O-hu-de-a-ra," given by the Senecas, and in 1615 Champlain termed it the lake of the "En-ton-ho-no-rons." But Ontario is the name which has been preserved. One writer on Indian names says that the word Ontario means "beautiful prospect of rocks, hills and water."

Irondequoit Bay is the largest and finest body of water entirely within the County of Monroe. As already mentioned under the town of that name, the word means, in the Indian language, a bay. Lewis H. Morgan gives it as if spelled" Ne-o-da-on-da-quat." A great variety of ways of spelling and pronouncing the word, is found among the early writers on the discovery, settlement and history of the region in which this bay is situated.

CREEKS

A considerable number of small rivers or creeks are found in Monroe County, some of them so small as to have no names. Among them are the following:

Allan's Creek or Oatka Creek, enters the Genesee River in Wheatland, but rises in Wyoming County and flows through Genesee County before entering Monroe. The name by which it has been most commonly known, Allan's Creek, derives from Ebenezer (or "Indian") Allan, a remarkable character, a Tory during the Revolutionary War, a man of many wives and a bad reputation, but of great enterprise and energy, who settled near the mouth of this creek on a small elevation above the surrounding "flats," on its left or north bank about 1785–86. He obtained a large tract of land from Oliver Phelps for his services in connection with obtaining a cession of land from the Indians, and sold it to Peter Sheffer and his two sons in 1789. The correct spelling of his name is Allan, not Allen. Of late years the use of the Indian name for this stream (O-at-ka) has become more common; it means "the opening." The knoll where Allan settled is now a part of the Thomas Brown estate.

Allen's Creek is a small tributary of Irondequoit Creek, entering it from the south west, in Penfield, but flowing mostly

through Henrietta and Brighton. It was named after two brothers named Allen, who resided along its banks in Brighton. The correct spelling of this east side stream is Allen, while, as already stated, the west side stream, the O-at-ka, is Allan's Creek.

Black Creek and Little Black Creek, both enter the Genesee in Chili; and both are named for the dark color of their waters, which, especially at their mouths, contrasts decidedly with the yellowish muddy color of the river. The Indian name for Black Creek was Chek-a-nan-go, according to some authorities, and Ja-go-o-geh, according to others.

Buttonwood Creek flows through Parma and Greece and empties in Braddocks Bay. It is said to have been given the name from the many buttonwood trees formerly growing along its bank.

East Creek and West Creek are two very small streams wholly in Webster, flowing into Lake Ontario, less than half a mile part. These names were given simply to indicate their relative positions.

Four Mile Creek, which empties into Lake Ontario, at Nine Mile Point, in Webster, obtained its name on account of its length as it is approximately four miles from its source to its mouth.

Honeoye Creek is the outlet of Honeoye Lake, in Ontario County and after flowing through Ontario and Livingston Counties, and through Mendon and Rush in Monroe County enters the Genesee River in Rush. As already stated under "Honeoye Falls" its name is derived from an Indian word, "Ha-ne-a-yeh," and means "a finger lying."

Irondequoit Creek takes its name from Irondequoit Bay, into which it flows by two mouths, at the head of the bay, partly in Penfield and partly in Irondequoit.

Larkin Creek is one of the branches of a small stream flowing into Buck Pond in Greece. Its name comes from the fact of its flowing through a farm belonging to a family named Larkin.

Mill Creek, a small stream in Webster, flowing into Lake Ontario, was so named because a sawmill was built on it many years ago.

Mill Creek, the outlet of "Blue Pond" in Wheatland enters Black Creek in Chili, and was so named on account of the mills located on it at Clifton.

Northrup Creek, a small stream flowing into Long Pond in Greece, derives its name from a family named Northrup, through whose property it flows.

Red Creek, which enters the Genesee River from the east above the "Rapids" at Rochester, was so called on account of the reddish color of its waters at certain seasons.

Salmon Creek, which enters Braddocks Bay in Greece, derives from the fresh water fish of that name. The Indian name for this stream was "Ga-doke-na," meaning "place of minnows."

Sandy Creek, flowing into Lake Ontario in Hamlin, derives its name from the character of its shores or bottom. The Indians called it "O-neh-chi-geh," meaning "long ago."

Spring Creek, a short but remarkable stream rising in the "Big Springs" at Caledonia, in Livingston County, enters Allan's Creek (the "Oatka") at Mumford, in Wheatland. Its name comes from its source. The Indians called it "Na-ga-noose," meaning "clear running water." It is the natural home of the speckled brook trout, and the State of New York has a Fish Hatchery on its banks, a few rods south of Mumford village.

Tennison Creek, flowing into Buck Pond in Greece, takes its name from a family named Tennison through whose property it flows.

West Creek, flowing through Clarkson, Hamlin and Parma enters Salmon Creek in Greece. It was named because it was the western branch or tributary of Salmon Creek.

PONDS

In the town of Greece there is a series of six bays or ponds each with an outlet into Lake Ontario, and named as follows, taking them in order from west to east:

Braddock or Braddock's Bay. This name is derived from General John Prideaux, a British soldier of established reputation, who, in 1759, was put in command of a force of about 2,200

regular and provincial troops and nearly 1,000 Indians, with Sir William Johnson as second in command to proceed to attack the French at Fort Niagara. This force left Oswego, July 1, 1759, and on the way to the mouth of the Niagara River, encamped for one night at Irondequoit Bay and for another at the Bay to which the name of the commander was given, Prideaux Bay. While besieging Fort Niagara, General Prideaux was killed on July 19, 1759, by the bursting of a shell carelessly discharged from a cohorn by one of his own gunners. Sir William Johnson then took command of the expedition and soon after, the Fort was surrendered by the French. In a sketch of the History of Monroe County by the late William F. Peck, he says, speaking of Braddock Bay, "the name assumed its present form by starting with a barbarous mispronunciation of its original (Prideaux), and thence a popular error connected with the unfortunate British General Braddock. There was, however, at least one intermediate style, for a map in a little book published in Albany in 1798, puts it down as Braddoe Bay." Mr. Peck's account of the name is borne out by the fact that Turner, in his "History of the Phelps and Gorham's Purchase" several times refers to it as "Prideaux or Braddock's Bay." In Mather & Brocketts "Geographical History of New York" it is called "Braddock's or Bradlow's Bay." This corruption of the name Prideaux has caused much confusion to local geographers and historians.

There is a story current in the neighborhood of the bay, that a certain Captain Braddock, a "high-sea pirate," being hard pressed by a pursuing vessel, took refuge in this bay, and on his death bed confessed that he had buried all his treasure under a beech tree on the shore of the bay. It is said that some of the old settlers can remember the time when the ground around every tree of any size on nor near the bay had been dug into by searchers for Captain Braddock's pirate treasure.

The first road recorded as built in Monroe County, was from Braddock's Bay to the distillery of Stephen Peabody on the Genesee River, a short distance below Peter Sheffer's—now the Thomas Brown estate, in Wheatland.

Cranberry Pond. The origin of this name is uncertain, but it probably arose from the cranberries growing there in early days.

Long Pond was so called from its shape, being the longest of these six ponds.

Buck Pond. This name is of uncertain origin, but it came presumably from the bucks once numerous on its shores.

Round Pond and Little Round Pond obtain their names from their shape and relative size.

Blue Pond, in Wheatland, is a small body of water once famed as the home of numerous speckled trout; it was named on account of its beautiful, blue color when viewed from a distance with a favorable combination of sun and shade. It is drained through Mill Creek into Black Creek.

Mendon Ponds. In Mendon there is a group of four interesting ponds, draining into Irondequoit Creek, each named for some characteristic feature, namely: "One Hundred Acre Pond," "Deep Pond," "Round Pond," and "Mud Pond," in the order given, from north to south. The vicinity of these ponds is a famous place for botanizing and plants are found there which do not grow elsewhere in this section of Western New York except in Bergen Swamp.

HEADLANDS

On the shore of Lake Ontario, in Monroe County, there are several "Points" or "Headlands" of which the following are the most prominent, taking them in order from east to west:

Nine Mile Point, in Webster, is approximately nine miles east of the mouth of the Genesee River, and thus gets its name.

Braddock Point. This name derives from Braddock Bay. The name of "Manitou Beach" has been given to it of recent years, since a hotel and summer resort have been established there. It is in the town of Greece.

"Braddock Point Light." Some two and three-fourths miles west-north-west of Braddock Point (or Manitou Beach), in Parma, there is a fine lofty lighthouse with a powerful light. The official name for it is "Braddock Point Light." When congress appropriated money to establish this aid to navigation, it was for a light at Braddock Point; but it was found by the Lighthouse Board that a light placed there would be of much less value to lake navigators, than it would be if placed farther

west on the shore. Accordingly the tower and keeper's dwelling were built in their present location, and the name "Braddock Point Light" was given to it, because the money had been specifically voted for a new light on the point of that name, though the real Braddock Point is actually two and three-fourths miles east-south-east of the lighthouse.

Devil's Nose. This is a prominent bluff in the town of Hamlin, about sixty or seventy feet high and the highest point anywhere on the south shore of Lake Ontario. Who gave this name and why, are questions I have been unable to solve. Perhaps some early lake navigator found in its shape a fancied resemblance to his Satanic Majesty's nasal organ. In the Century Atlas, edition of 1900, there is a list of twenty-seven different places, mountains, lakes, creeks, etc., named after the Devil, showing him to be one of the most popular characters in history or geography. Some dangerous rocks extend into the lake from the bluff, making navigation dangerous there, and this fact may have given rise to the name.

It would be of interest to continue this paper and discuss the origin of the names of the many hills in Monroe County ("drumlins" as Professor Fairchild, the geologist, would call them) and also to search out the meanings of the names of our country highways and city and village streets, but to do so would unduly lengthen a paper already too long.

In conclusion, it is interesting to note how few of all the names mentioned in this paper, are of Indian origin; only the Genesee River; Lake Ontario; Irondequoit Bay, Town, Creek and Post Office; Honeoye Creek and Honeoye Falls; and Oatka Creek; that is, only nine places in Monroe County, out of nearly two hundred, retain the names given them by our Indian predecessors.

Editor's Note: When this paper was written, Admiral Hanford referred to the sources of his information, as follows:

"In the preparation of this paper I am under especial obligations to Mr. Willis K. Gillette's address read before The Rochester Historical Society on the evening of January 29, 1907; and to the United States Geological Survey's Bulletin, No. 258 (Second Edition), published by the government in 1905 on 'The Origin of Certain Place Names in the United States,' by Henry Gannett.

"Among other authorities consulted are the following:

"Aboriginal Terminology of the Genesee River, by George H. Harris, read before The Rochester Historical Society, June 13, 1889. Published by the Society, 1892.

"History of the Purchase and Settlement of Western New York, by Rev. J. H. Hotchkin, New York, 1848.

"History of the Pioneer Settlement of Phelps and Gorham's Purchase, by O. Turner, Rochester, 1851.

"A Geographical History of the State of New York, by J. H. Mather and L. P. Brockett, M. D., Utica, 1853.

"Gazetteer of the State of New York, by J. H. French, Syracuse, N. Y., 1860.

"Atlas of Monroe County, New York, published by F. W. Beers & Company, New York, 1872.

"History of Monroe County, New York, Philadelphia, 1877.

"Indian names in New York, by W. M. Beauchamp, Fayetteville, New York, 1893.

"Landmarks of Monroe County, New York, by William F. Peck, and others, Boston, 1895.

"Plat Book of Monroe County, New York, by J. M. Lathrop and Roger H. Pidgeon, Philadelphia (1902).

"Wheatland, Monroe County, New York. A Brief Sketch of its History, by George E. Slocum, Scottsville, New York, 1908.

"I am also indebted for information to many persons, among whom are the following: Mr. and Mrs. James Austin, Supervisor A. Emerson Babcock, Miss Florence Beckwith, Judge Selden S. Brown, Supervisor Isaac Budlong, Mrs. Jennie Church, Postmaster Minnie A. Daily, of Hilton, Supervisor Frank Dobson, John B. Hamilton, Fred S. Hanford, Mr. and Mrs. Eugene E. Harmon, Elmer R. Harmon, Supervisor George A. Hicks, Willard S. Hosmer, H. W. Howard, Postmaster Eliza Love, of Bealsburg, Mrs. R. T. Miller, Thomas Nagle, Postmaster J. R. Nelson, Mrs. D. E. Rogers, William H. Samson, William T. Stone and the Editor of the Rochester Herald's "Curiosity Shop."

"I shall be greatly obliged if my attention is called to any errors or omissions and also for any additional information which might be of use in connection with this subject."

The Old-time Shoemaker and Shoemaking

By Jesse W. Hatch

Read before The Rochester Historical Society, November 9, 1894.

Editor's Note: In *A Living Church—The First Hundred Years of the Brick Church in Rochester* (Rochester, 1925) appears the following tribute to Jesse W. Hatch:

"Mr. Hatch was one of the sturdiest pillars of the Brick Church. He came into the membership in 1842. For more than twenty years he was a trustee, and in 1859 was ordained an elder. In the Sunday School he taught a class for fifty-six years. During the week (in the days before he became a manufacturer) he worked in a retail hat store until Saturday night at eleven o'clock. On Sunday morning he acted as an usher in the south aisle, then he would teach in the Sunday School. After dinner would find a conveyance at his door to take him to one of the missions. As an elder he was accustomed to visit the members, along with Elders Scrantom and Fenn.

"Mr. Hatch was born in Granville, New York, in 1812, and came to Rochester in 1831. He arrived via the Erie Canal on the packet 'Mina,' plying between Brockport and Rochester. He disembarked at Brown Street, took his trunk on his shoulder and carried it to his boarding house. He had nineteen cents in his pocket. Later he became the pioneer shoe manufacturer of the city. He was converted during the revival under Dr. Burchard, in 1842. His record for attendance was remarkable. He was never absent except from illness or being away from the city. More than five hundred graduated from his class in the Sunday School, which he served in all capacities for over sixty years. He died Sunday evening January 23, 1910, at the great age of ninety-seven years and eight months. He was a man of lovable disposition, broad charity, and unbounded sympathy. It was said of him: 'The world is far better because Jesse Hatch lived in it for nearly a century'."

FROM childhood to old age, the receipt of a new pair of shoes is an event long to be remembered, especially in childhood if attractive; in old age, if they do not pinch. The foot is of the utmost importance to us and is subject to more abuse than any other member of the body.

When we examine its delicate construction and, at the same time, its adaptability to perform the service required, we wonder and admire the skill exhibited by the Creator in such mech-

anism. The writer, with an experience of more than thirty years in measuring and fitting the foot before he was engaged in the manufacture of shoes proper, was not satisfied with the mere outline of the foot. A visit to Washington, D. C., during the Civil War gave opportunity to procure from the curator of the United States Anatomical Museum a specimen from which he could indulge his propensity for investigating the subject. The stability of the structure at the heel upon which the body is poised; the delicately formed arch of the instep with its separate bones, the small round bone under the ball of the great toe to protect it; the ligament to sustain the arch longitudinally, to produce the elastic step we so much admire; was a revelation greatly enjoyed.

There is not an industry in the United States that has undergone such radical changes and improvements in its process of manufacture, as the covering for the human foot. When, as a boy, for the first time, I submitted my foot to the country shoemaker to be measured for a pair of shoes, he clasped the foot with the left hand at the instep, and inserted one finger of the other hand between the thumb and finger of the left hand, which gave the dimension of the instep. The same process was repeated at the ball of the foot. To get the length of the foot, my heel was placed at an upright angle, a pointed knife was inserted in the floor at the great toe; the foot was removed; a stick inserted in place of the foot, and a notch made by the knife, which remained in the floor, gave the length of the foot. The next process was to prepare a last on which to make the shoes. Recourse was had to the fire wood-pile, where a maple stick was procured, of the required thickness, and the last was made by the shoemaker.

Perhaps I should describe the way the material was procured from which to make shoes. At that time barter was the medium of exchange. There was very little money in circulation. A tannery would be erected, the vats being in the open air, and a small building attached, where the farmers of the vicinity would deliver their hides, to be tanned on shares. The process of tanning occupied an entire year, and, when finished, each hide would be divided in the centre and usually the farmer would be allowed to choose his part. Some of the tanners had a

J. W. HATCH & CO.,

WHOLESALE AND RETAIL DEALERS IN

BOOTS & SHOES,

LEATHER, FINDINGS, &c.,

No. 20 STATE-ST., ROCHESTER, N. Y.

GENTLEMEN'S CONGRESS BOOTS.

Gentlemen will remember, as the Spring advances, and as they are laying aside their Winter Boots, that the Congress Boot is not only the CHEAPEST, but the PLEASANTEST Boot that is now worn for the summer.

We intend to make and sell as good a Boot for FOUR DOLLARS, (Congress,) as is usually made at from six to seven dollars, (Wellington.) We have the testimony of over five hundred customers, of their superiority over any other style of Boot, for summer use especially.

We have every variety for sale—CALF SKIN, PATENT LEATHER, CLOTH and PRUNELLA, some as low as 20s. They can't be beat. Try them.

☞All kinds of CUSTOM WORK done with the utmost neatness and despatch.

J. W. HATCH & Co.,
Congress Boot and Shoe Store, 20 State st.

Advertisement appearing in the Directory of the City of Rochester, 1849-1850. A similar advertisement appears in the Directory, 1853-1854. The illustration shows "the first female clerk employed in this city."

farm attached, where the energies of the tanner, who was a shoemaker also, would be divided between farming, tanning, currying and shoemaking. The vats would be covered in the late fall to protect them from the frost of winter, at which time the shoes for the settlement would be made.

In treating the subject of the wonderful development of shoemaking by machinery, it will aid in understanding the matter more fully to refer again to the early customs and habits of those engaged in the trade. Immediately following the itinerant shoemaker and when the trade began to assume shape, an apprentice system was introduced. A man was not considered capable of assuming the place of a boss until he had mastered the art of tanning, currying and shoemaking. The youngest apprentice's duties consisted of giving his attention to the household by being the first up in the morning to make a fire in the kitchen; saw the wood for the day; milk a cow and groom a horse. At the tannery, he took the lowest place attending to the grinding of bark, which was done by horse-power. In summer, he went into the forest with the men to peel the bark and pile it and, when the thermometer was below zero in winter, drew and piled it at the tannery. During the entire year he was subject to long days' work of from twelve to sixteen hours. The rapid settlement and growth of the Genesee Country stimulated the growth of villages, and in the development of various industries to meet the wants of the people the maker of boots and shoes came in for a share of the general prosperity. Shoe shops were established where outside covering for the foot could be obtained by leaving a measure. It was customary for the boss, with the younger apprentices, to occupy the room in front where, with bared arms and leather aprons, they performed their work and met their customers. A shop in the rear or above would be occupied by the tramping journeyman and the older apprentice, where he had been transferred to receive instructions to prepare him for a tramp or boss as his inclination dictated, or as his talent developed. As the villages increased in numbers and wealth, there was a demand for ready-made boots and shoes, so that shoe stores proper were established, but the quantity kept was small in the ladies' line, being confined to a few varieties, slippers, buskin boots, and Prunella

side-laced gaiters, which were obtained from the large cities, being made mostly in New England.

The wealth and taste of the consumer demanded a better article than the Eastern shoes, so that the trade was early stimulated to produce shoes of a superior quality. The opening of the Erie Canal encouraged tramping journeymen from New York, many of them Europeans of the best class of workmen from London, Paris, Christiana in Norway, and Ireland. Many of these workmen had an enthusiasm for their work not second to any of the artists of the present time. It was indulged in to such an extent that a bootmaker of that class would so guard his work that when ready for presentation to the boss for inspection, it would not be safe for an intruder to attempt to examine the same before the work had been approved. For a period of about twenty years, the boss depended upon the tramp for his best work. The itinerancy of the tramp journeyman produced some very interesting characters. In their travels they had the opportunity to acquire accurate knowledge of politics, religion and current affairs. Many of them were able debaters, close observers of character, and in their travels would imitate the clerical profession and, wearing white "chockers" as they were called, would be addressed as "Reverend," in which they delighted, and enjoyed retailing when set down to work in a new town. Some were expert gamblers but very few were intemperate. Occasionally there was a crank whose pranks consisted in taking the boss by surprise by obtaining an advance and then leaving town during his absence. All were well-known among the shop crews of the towns and villages. One known as "Old Jolly," a first-class bootmaker, would start out for a job and obtain work. The boss would have on his books several orders for the prominent citizens of the place and vicinity. "Jolly" would be given material for a pair of Wellington boots and when those were done would find another order ready, the boss having been informed by the apprentice, while the first pair were in process of making, that the new journeyman was a superior workman. "Jolly," however, when the first pair were finished, would politely inform the boss that he desired pay for his work as it was against his principles to make more than one pair of boots in a place.

At the present time, the problem of the condition of labour is attracting the attention of the scientist, the politician and the philanthropist. It may be well for the writer to describe by way of contrast, the condition of the workman at that time, in connection with shoemaking. The shops in which their work was done were low rooms in which from fifteen to twenty men worked, seated in rows, on low benches with space sufficient between so that their knees would not touch the bench in front. There was a space in the centre of the room where all did their washing in a tub and wet their stock in common. The light by which they worked at night was tallow candles. Their days of work averaged from twelve to sixteen hours; their wages from six to nine dollars per week. With this compensation they were generally contented and happy, and strikes were unknown. The process of making shoes was comparatively noiseless, which gave the workmen an opportunity for reading aloud and for discussing the subject matter read. In some cases, books from circulating libraries were obtained and paid for in common. During my apprenticeship, I obtained the consent of my boss to procure books to be read in the shop by the men and apprentices alternately. Most of them joined in reading history, poetry, religious works and fiction. All of those thus engaged became later prominent business men. Infidelity was embraced by some, but the religious element prevailed and many of the shoemakers became religious teachers and preachers. The reading encouraged most of them to desire a higher and better life.

On the 18th of April, 1831, I arrived in this city on the packet boat "Mina" which plied daily between Brockport and Rochester, arriving at noon. The boat stopped at Brown Street Bridge, where I alighted and carried my trunk to my boarding house where there was a room in which to continue my work and to receive further instruction in the art and mysteries of bootmaking. In frequently passing through here I had become familiar with the streets of the village, which then contained some ten thousand people, and had also become acquainted with many of the prominent business men, from whom, as I met them from time to time and stopped and listened to their conversation, I became acquainted with many anecdotes and facts in connection with the growth of the place.

On the east side of the river there were two shoe stores; Elihu Grover's in the Blossom Hotel Building and Q. & L. Stoddard's in the Globe Building, corner Water and Main Streets. On the west side on Carroll Street were the stores of Oren Sage, No. 4, and Jacob Gould & Company, No. 16. On the site now occupied by the Paine Drug Store was the shoe store of Richard Temple. On the west side of Carroll Street was a shoe store kept by one Everest; opposite the Arcade was the shoe store of Jesse Congdon and opposite the Eagle Hotel was the shoe store of John and S. Y. Alling. Further west Abner Wakelee, who was among the earliest to engage in the shoe business, kept his store. Later, S. Y. Alling had a shoe store on Exchange Street. All of the above firms manufactured and sold their product at retail. At this time there had been opened several shoemaker's boarding houses, in which most of the work was done, being carried there by runner boys. In these houses, a room was set apart of a suitable size, a duplicate of the shop already described. In some cases the work was made in a shop over the store. In this advanced stage, a foreman or an assistant of the proprietor was employed, who would be called to the front with size stick and strips of paper in hand to measure the foot of the applicant to be shod. At this time there was a very imperfect system in the manufacture of shoes. After selecting a last, a paper pattern was prepared; the shoe upper cut and the pattern destroyed. A foreman was not considered an expert who could not do as described. After the shoe was cut, a runner boy was despatched to the shoe binder (who was generally a woman with a family, sometimes a large one) to be closed and bound. Shoes thus prepared would, in many instances, be gotten out in groups and when bound and returned to the foreman, the bottom stock would be cut from sole leather, spread upon the floor. The foreman upon his knees would mark with a knife around a last; cut into strips a suitable quantity and give the workman the material in the rough.

This system continued until 1842, at the period when I engaged in business with the late Henry Churchill at No. 92 Buffalo Street, under the style of J. W. Hatch & Company, which continued for thirteen years and was successful. In the year 1843, an expert shoe cutter from Regent Street, London,

England, called on me to introduce a system of uniform cutting of shoe uppers. The information acquired from him changed my entire mode of operation and is substantially the system now in vogue in this country, by which the manufacturers now excel and beat the world in artistic styles of ladies' and children's shoe uppers.

Up to this time not a shoe store had a show window in which to display their goods. The Arcade having been recently erected, the store fronts were made to imitate them and were called Arcade fronts. Rochester at this time had grown rapidly in wealth and there was a demand for a superior article of boots and shoes. The shoe stores were well supplied with boots and shoes, suitable for city and country trade, of domestic manufacture, to which the shoe dealers of the place rigidly adhered. The farmers of the immediate vicinity had also been prospered and their trade was sought for by the shoe dealers. Pegged boots and shoes, suitable for their use and of a superior quality, were made, which became known to all the trade in Western New York.

In the year 1812, Samuel Bliss Hitchcock, of Homer, Cortland County, invented and obtained a patent for fastening the soles of boots and shoes to the uppers with shoe pegs. My grandfather, Oliver Hatch, was interested in the patent so that from my earliest recollections pegged shoes have been in use. The pegs were made by a slow hand process; small maple saplings, varying from four to six inches in diameter, were procured, from which blocks of a suitable length for the peg wanted were cut. The block was then placed flat on a board on the lap of the shoemaker, and the blade of a knife was used to split the block into suitable thicknesses for the peg. These strips were pointed with a keen edged knife and when properly seasoned would be made into shoe pegs. Three or four strips were held together in a vertical position by the thumb and finger of the left hand; the point of a long knife was inserted at an angle of 45 degrees into a board (held on the lap) and the strips presented to the knife at an angle so that the pegs, when finished, would be diamond shape. Shoe pegs made by this process were much superior in appearance to those now made by machinery, which was first introduced and sold to the trade by the bushel, about the year 1829. Very much might be said

about the pegged shoe trade in Rochester, covering a period of some forty years. The men mostly engaged in this industry here were permanent citizens. There had been a large addition to our population by the Germans who took kindly to the trade, many of them being shoemakers. Most of them who applied to the writer for employment could not speak English. Many of them still remain with us, honored and respected citizens. With increased facilities some of the shoe dealers sold a part of their product at wholesale.

About the year 1844, an association of shoe dealers was formed for mutual protection in the sale of shoes at retail. A system of bantering was indulged in by the buyer, encouraged, no doubt, by the dealer, which had become unbearable. I consulted Deacon Oren Sage, and a meeting of the trade was called at his store, which was responded to generally. Uniform prices on leading staple articles were established and adhered to for several years with satisfactory results and was the means of creating a friendly feeling among the trade. Many interesting anecdotes were related at the meetings of the experience of the members of the association, relating to a uniform system of prices; some of the weak-kneed brethren would allow themselves to be beaten down.

In July in the year 1845, I moved from No. 92 Buffalo Street to No. 20 State, corner of Exchange Place, Mr. Henry Churchill, joining me, giving his personal attention to the retail department, in which a new system was introduced by assorting and separating the sizes of shoes. Deposits with covers were arranged along each side of the store where the coarser kind of shoes were kept. Cartons in place of glass cases were arranged on the shelves. A report to me was to be frequently made as to the condition of the stock and the wants of the customers. It was noticed that there was quite a demand for a No. 8 woman's shoe, and it was decided to keep them in stock. It will be remembered that Mr. Churchill had two voices and unconsciously they would change. A Hibernian called one day with a large woman for a pair of shoes. They had been around town to get a pair large enough and had failed. Mr. C. looked at her, and went for No. 8 and said in his sotto voice, "Here is a shoe that will fit the lady." The price was too high for the customer, and Mr. C. in his tenor voice said, "We can't sell

them any less." The reply came, "Don't cry about it, be jabbers, you are the most wonderful man I ever saw in me loife; you luk at a woman's head and tell the size of her pheet."

Several attempts had been made to introduce an Eastern-made shoe at retail exclusively, by different parties, but without success. Every shoe dealer was a Protectionist and carefully guarded every avenue by which shoes from the East could be smuggled into the city, and they were successful until G. P. Grant opened a retail and wholesale shoe store at the corner of East Main and North St. Paul Streets. He obtained from me two pairs of kip boots, claiming he wanted them for a relative. From them an Eastern manufacturer attempted to make a Rochester boot, but like all counterfeits the most essential part (the counter) gave the boot away. From this time onward I seized every opportunity to improve the method of getting up shoes. The late John Cowles, an expert, was employed as my foreman in the retail department and was faithful and successful. The measure strap was substituted for paper strips; a table was used upon which to cut sole leather. I visited various Eastern cities to observe their modes of operation and, on comparing them, found they were not in advance of that of Rochester manufacturers.

To Rochester belongs the honor of the introduction of the sewing machine for fitting shoe uppers. Elias Howe had invented and had on exhibition at Stanwix Hall in the city of Albany, where I saw it, a sewing machine with the eye-pointed needle. It was constructed for sewing cloth and not suitable for shoe work. Howe subsequently made a cylinder machine which was extensively used in closing seams of shoe uppers. There were several inventors who followed him but none succeeded as well as the "Singer," as will be shown later.

At a State Fair held in the city of Rochester in 1852, the "Singer" sewing machine was on exhibition for the purpose of selling county territory. The exhibitor, a man named Smith, applied to me to introduce it on shoe work. As then constructed, it seemed impracticable and after trial was rejected. In a short time after, a Mr. Phelps, who claimed to be the original inventor of the machine, appeared at the shoe store of J. W. Hatch & Company with a young tailor, picked up at

Skaneateles, as an operator, who offered me the "Singer" sewing machine. He was informed that it had been tried and rejected as not suitable for shoe work. After an explanation by Phelps as to its adaptability for that work, an arrangement was made for another trial. A different material was prepared, and the machine produced a fine seam. Then the writer saw that it could, by improvement in construction, be made useful to our trade. Then commenced a series of experiments in preparing and putting together shoe uppers. It was soon discovered that to make the machine a success, important changes must be made, as it had been constructed for cloth work. It being a lock stitch, the inventor insisted that the upper and lower silk should be of the same letter or size, the lock to take place in the centre of the material used. This was found to be impossible. The shuttle containing the bobbin had a series of holes, through one of which, the thread passing, would rend easily at the centre of the shuttle, but with more resistance at the ends, produced a serpentine line in the centre of the material which would be fatal to success in the shoe work. To overcome this difficulty, a large thread was put into the shuttle which the needle in its upward movement drew into the hole made by it, and filled the same, also drawing the upper thread tight below the surface of the material. Other changes were also made in the machine to adapt it to shoe work, which remained until that style of machine was retired.

The best female talent was employed to develop the machine. We spent several months in experimenting upon it, Phelps remaining and approving alterations and changes until five machines were in successful operation on shoe uppers. We found the uppers accumulating more rapidly than they could be used with the facilities at command, which resulted in looking for improvements to meet the emergency. During the time of experimenting, the late Edwin Pancost, our next door neighbor, became intensely interested in the progress made. The firm of Sage & Pancost had gone into the wholesaling of their product—mostly pegged boots and shoes—being the only house of the kind in Rochester at this time. Their trade was largely throughout Western New York. Phelps began pressing our firm to buy the right for shoe work in Monroe County. Mr. Churchill being rather conservative, the writer approached Mr.

Pancost to take a joint interest in the purchase. He readily assented, and the agreement being acceptable to Mr. Churchill a bargain was closed and the two firms became joint owners of the Singer sewing machine interest for shoe work in this county. Here can be dated the commencement of the large industry of the manufacturing of fine shoes and the decline of the pegged boot and shoe industry in this city. At this date, January, 1853, not a sewing machine of any kind was at work on shoe uppers outside of Rochester. The writer visited New York and Newark, New Jersey, where two manufacturers had made the attempt to fit shoe uppers and had failed. In the establishment of E. C. Aber, the sewing machine was shown to me with the remark, "Not good for shoe fitting." After relating the success I had had, his foreman, Feary, again took the machine in hand and used it in their business. At the request of J. M. Singer, the writer furnished him with sample shoe uppers, which remained on exhibition in front of Singer's office in Broadway, New York, for several years. For more than one year I gave my individual attention to experimenting and improving the machine and the manner of fitting shoe uppers. Soon after we commenced using the machine, a benevolent lady, with two others, requested permission to see the sewing machine in operation. After inspecting the work and noting the rapidity with which it could be turned off, one of them raised her hands in horror, exclaiming, "What will become of the girls? Its introduction will deprive them of work and take their bread out of their mouths." There were among the girls employed, two school teachers, sisters, who had sought employment, preferring it to teaching. Both of these girls still live; the elder is reputed to be worth more than one hundred thousand dollars; the other is a widow with a competence. Before this time, very few females had been employed in the business, their work being confined mostly to binding the finer shoes which they did at home, earning from three to four dollars per week. After the introduction of the sewing machine, a room at the store was fitted up for them to occupy, which, compared with the present factory, was very poor, indeed. Every day's experience in developing the sewing machine marked progress as to the amount of work done and the superior quality of the same, compared with hand work. It

was the means by which the condition of the women, engaged in the business was improved and emancipated them from a condition of servitude to one where their genius might be developed and compensated. It opened a door to respectability and wealth. The compensation of a woman operator increased to such an extent that upon the street, so far as dress and personal appearance went, she might be taken for the daughter of wealth instead of the shop girl. Several hundred women have been instructed in the art in the shoe factory with which I have been connected, many of them now occupy responsible positions and are wealthy. An instance or two will suffice to illustrate and verify this statement. On meeting lately a matronly lady, richly attired, who is married to a wealthy German-American, the writer accosted her by her shop name. She expressed surprise that she was remembered. She was then introduced to a friend as one who had graduated from my shoe factory of which she said she was proud, saying, "Do you remember Anna S——?" "Well, she rode in her carriage before she died." One morning I was called by one of my clerks to the front of the store, where a modest, poorly clad German girl applied for work. The forewoman of the fitting room was called down to see if there was employment for the applicant. She was given a place in a short time. The forewoman applied for money to buy cloth for a dress for the girl, which was procured; the dress was made by the employees, and she returned home that day with a new dress. She remained in the employ of our house eleven years. She was married to a printer, removed to a neighboring city and was the Anna S—— referred to. About this time Susan B. Anthony called at my store and asked me if I was interested in the subject of female labor. I pointed to a young woman behind the counter, the only female clerk then employed in Rochester [see illustration showing "female clerk"], and said I was interested, and had employed a young lady clerk, but the business was distasteful to her and she was to leave to engage as a copyist at the Court House. I told Miss Anthony that I had considered the idea of using female labor in the making of infants' shoes and had procured and fitted up a room with suitable benches, kit, and all appliances necessary; had employed a man as a teacher with some dozen or more girls to commence with, and had furnished them with work with

the prospect of good wages and steady employment, but they all soon abandoned the work as not congenial, complaining that the wax stuck to their fingers.

After the development of the sewing machine, we found we were entering a new field in the manufacture of shoes. Under the old system pursued for several years, in the making of pegged shoes, the work had been done mostly at the homes of the workmen. Upon the same style of last there would be a diversity of shape. Uniformity in appearance was now demanded. To accomplish the desired result, it was found absolutely necessary to bring the men together. There were no factories into which we could move, but a few lofts, unfinished, in the tops of some large buildings were procured and work commenced. Reference has been made to the rapid accumulation of uppers by the use of the sewing machine. In January, 1853, I conceived the idea of using a die for cutting soles of the desired shape. It will be seen this was a step in the right direction as the former process was to tack the sole on in blank and cut and pare with a knife the sole to fit the last. By the use of a die every sole would be uniform, producing two shoes alike and duplicating the same in any quantity desired. So far as known, a die had never been used in cutting shoe soles. At a trial for infringement in the United States Court at Boston, Masschusetts, where Hatch & Churchill were plaintiffs, an effort was made by the defendant to show that dies were not a new invention, and the fact was established that a die had been used to cut cap visors for United States Army caps, but not shoe soles. A machine was invented and patented in January, 1855, by Jesse W. Hatch and Henry Churchill, to which a die was attached, which, when in motion, would automatically reverse from heel to toe, after the die made the cut in a strip of leather prepared for that purpose. Drawings were made, and A. M. Badger, then engaged in a machine shop on Hill Street, was employed to construct the machine. Its advent was awaited with nervous interest and on trial gave satisfactory results.

In December, 1853, I visited Boston and vicinity to make observations as to the state of trade. Very little progress had been made; no shoe factories had been established, the work being done largely at the homes of the workmen who came into

the shoe depositories for stock with teams. Express wagons and stagecoaches were also used to distribute the material and return the shoes. A machine was found at Lynn, called a racing machine, which cut the sole leather into strips; also a machine for blocking the strips into soles which the writer was informed had become a necessity as when the leather was given out in the rough, there would be a surplus, and it was considered right for the workman to appropriate the same, which would be the better part of the leather. This process was not very satisfactory at that time, as sole leather was not well finished. The advantage to the manufacturer, however, was that he got the same soles that he gave out on the shoes. I adopted the racing machine with the facilities described, and with the concentration in shops and the division of labor, male and female, and the giving to each individual employed a separate part of work to do, a new era dawned upon our trade. This continued with little improvement until about 1860 when the war created a necessity for the more extensive use of shoe machinery. The writer took an active part in the inventions of machinery connected therewith and in adopting every new device presented, a description and history of which must be reserved for future consideration.

Editor's Note: Mr. Jesse W. Hatch, the author of the above article on "The Old Time Shoemaker and Shoemaking," did more to develop the mechanical side of the shoe business than any man in its history.

In his paper he frequently refers to his partner, Mr. Henry Churchill. Mr. Churchill's son, the late Mr. Arthur Churchill, also became identified with the boot and shoe industry of Rochester as early as 1852, and remained in the business for many years, becoming known to the manufacturers of the entire country as the inventor of the shoe ticket, a very important device which they all use and which leads to accuracy in figuring cost, economy and certainty in manufacture.

Mr. Arthur Churchill was very much interested in the reminiscences of Mr. Hatch, as read before The Rochester Historical Society, November 9, 1894, and was inspired thereby to write the following reminiscences of his own (Studies in Local History, LVI):

"In 1840, before there was any railroad reaching Rochester, my father, Henry Churchill, came to this city with his family, bringing his household goods on a line boat towed by horses on the Erie canal, and joined his brother Lyman in the tanning business. They were prominent men for many years in business and social circles. Jesse W. Hatch, a maker of boots and shoes at 212 State Street, was a customer of the Churchill brothers, and my father proposed a partnership with

Mr. Hatch, the latter to put in lasts, tools and stock valued at $100 and my father that much capital in leather and findings. On this small beginning they prospered and did about $6,000 business the first year. Their store was on Main Street opposite the Court House—92 Buffalo Street, as it was known in 1842–43, the firm name being J. W. Hatch & Company. In 1847 the firm removed to 20 State Street and there continued for six years. About 1854 the tannery of L. & H. Churchill, in a stone building on the corner of Elizabeth and Hill Streets, burned, and in 1854 or 1855 my uncle Lyman joined my father, Henry Churchill, in the shoe business at 20 State Street, and Mr. Hatch formed a partnership with David McKay and began business in a large new block on the corner of Main and Water Streets—17 Main Street, as it was then numbered.

"In his reminiscences Mr. Hatch said:

"I have before me a leaf taken from the Rochester city directory of 1854, in which is an illustration of the retail store of J. W. Hatch & Company, No. 20 State Street, with an advertisement and a picture of a female clerk waiting on a lady customer. This was the first female clerk employed in this city."

"As this tends to fix the date when the first woman was employed as a clerk in a Rochester store, I would say that while the picture does, indeed, appear in the Rochester directory of 1853–54 on page 13 of the advertisements, it also appears in the directory of 1849–50, published in 1849—so that the date when the first woman was employed was really 1849, or four years earlier than Mr. Hatch thought. It would be of interest to the shoe dealers of the present time to print that advertisement in full. [See full page picture of this advertisement.]

"The firm of J. W. Hatch & Company did custom work and made the boots and shoes it carried in stock, but it did very little in the jobbing line till the introduction of sewing machines about 1852, as explained by Mr. Hatch in his reminiscences. The leading firms in the business at that time were J. W. Hatch & Company, Sage & Pancost, George Gould & Company, A. & J. Kirley, E. T. Oatley and S. Y. & L. H. Alling. The latter sold out to Mr. Hatch when he formed his partnership with Mr. McKay about 1854.

"The Churchill brothers pushed ahead and were soon employing about 800 hands, including 125 boys of the Western House of Refuge, 125 men at the Monroe County Penitentiary, and 100 men at the state prison at Auburn, and ultimately did a business of a million a year. From a school boy I became an active partner in this business.

"I will try to give you a picture of the retail shoe store in Rochester fifty years ago. The counters were built like tables, always with two or three counter peg floats fastened on, to use in cutting the shoe pegs after a pair of boots or shoes had been sold. There was a long row of painted boxes with lifting lids, in which shoes of different sizes were kept. When the covers were down they answered for seats for customers trying on shoes, and the clerks used them to step on as they reached for the boots on the high shelves. Shelves were placed on one side of the store wide enough apart to permit the placing of freshly treed kip or stoga boots so that their long legs could stand up looking new, shiny and clean, or to accommodate the softer leg calf-skin boots placed side by side with toes toward the customers and legs lapping over the neighboring pair. On the other side of the

store would be glass doors to cover the shelves where ladies' shoes were kept. Perhaps there was a row of drawers or boxes or bins underneath where the coarser grades were kept, the shelves being reserved for fine shoes, gaiters, and kid and fancy slippers. We would not have found in that store the tubular lacings with their pointed tags, so easily found today; we are back to the days of leather shoe strings and before eyelets came into use. After selling, holes would be punched in the shoes with a hand tool and a bunch of cut leather shoe-strings was always in readiness. Lacings for a fine buskin would be of ribbon, cut to give a pointed end, and a tape needle would carry them through the holes, commencing at the top, going to the bottom and returning on the other side, leaving ends long enough to tie.

"Let us consider the styles made and sold fifty years ago. Is it a question whether the productions of today show superior workmanship? I claim they do not. We have had a change in style and method, but we do not have better shoemaking. In our most attractive samples of today I do not find any finer work than I had to pass upon for our firm in the white satin slippers that A. J. Johnson made, nor the children's shoes we used to get from Patrick Cox; nor in the footwear for men do I see anything to equal patent leather, tongue boots with maroon goat legs, all hand-made. It is true that the workmen made the best sewed boots to measure, and in those days our customer might have to work a long time with boot hooks and French chalk to get them on at first, but at length the fit was found to be perfect and the beauty of the boot would reward the customer for his trouble. Nothing any better is made today. Now a shoe clerk offers to a woman customer a McKay or Goodyear machine-sewed Vici Kid or patent Colt Oxford or boot; but in the earlier days he had for common wear the so-called calf Bat, of all calf or grain leather, or the cheaper quality where quarters are of split leather or the low grade of 'A' calf; or perhaps the more dressy goat-bootee or buskin would be preferred. Either would probably have the soles fastened to the upper by shoe pegs, and neither would have a heel. In place of Oxfords the customer of those days would be offered buskins of about the same cut in height. Ladies' shoes had nothing more than a spring heel or a heel consisting of a runner and a top lift. Side-lace and congress gaiters were popular for ladies' fine shoes—the latter were made with gores of shirred rubber cloth long before the woven or gusset webs were produced. Both were subject to change in fashion, and colors as well as black had their day.

"It would be hard now to find a ladies' green prunella, side-lace, kid foxed, hand-made, welt gaiter with spring heel, but once they were common enough. At another time a variety of colors became the fad, and satin francais, so-called, was the popular cloth. We had 'ashes of roses,' 'moonlight on the lake,' and a variety of tan shades. I remember making a closing sale of 2,300 pairs of each, ladies' and misses', at seventy-five cents a pair that once fetched three dollars. The style had changed, you see. Where are the Lamoine French calf-skins, the fine grades of French kid, the Cornelius Hyle, and M. M. and D. brands of French patent leather we used to consider so necessary for fine work? What has become of the sealskin leather that was once as common as Curacoa kid or Tampico goat? It is easier to account for the disappearance of prunella and a cloth similar to that used by the tailoring trade called Italians, for we had the full line of lastings and serges from twelve to twenty thread to take their place, but why is it that the public no

longer wants cloth shoes when they were once made in large quantities? White canvas is popular for hot weather, but black cloth was good in all seasons.

"Great changes have occurred in manufacture. Wheelbarrows and baby carriages used to come to our factory backdoors, bringing the completed work and ready to take back leather for another lot. The shoes and boots would be tied together and thrown into great piles, ready for packing. When we began to make ladies' fine shoes with heels, skilled workmen were necessary; heeling machinery has done much to improve the method, but in the old days after the grain was taken off each lift was covered with paste and pegged separately. If rightly made, the heels would never show cracks and the finish was perfect and permanent. Even as it is now, we cannot surpass the work Henry Kendall, Thomas South and Mr. Syfe used to turn out at a dollar and twenty-five cents per pair for buttoning. Then came the desire to cheapen, and turn-men would bring in their work polly-wog, as we called them, to be turned over to the heeling teams, and in this way we would get a more common shoe for forty cents. If men today could get fine French calf boots with soles fastened by hand pegging, such as Eliphalet Knapp used to make, and if a farmer could get a pair of stogas or cow-hide boots, with hand-pegged soles, such as Richard Dukelow made, they would much prefer them to present-day footwear.

"There have been many changes in the shoe trade since the early days I refer to. We have Lewis P. Ross as the successor of G. R. Grant. I miss L. A. Pratt, and Tyler & Wild. If I attempted to make a list of others who are gone I would mention Pancost, Sage & Morse, Churchill & Company, J. W. Hatch & Son, James Stewart & Son, Phelan & Bolton, A. J. Johnson & Company, Ellison & Stoddard, Cowles, Curtis & Brady, Goodyear & Naylor, E. A. Jaquith, Patrick Cox, J. H. & P. Bynes, Tarrant, Alden & Company, Eddy & Webster, Weaver, Thomas & Kirk, M. Hennessey & Company, E. N. Cowles & Company, and Brooks & McEntee. There are many others that I do not now recall. I was with John Kelly for several years, during his troubles with fires, bank failures and strikes. His successors are prosperous and enterprising and have their place with the well-to-do in the business now. If asked to name a few traveling salesmen I would speak of Edward Ray first and then N. F. Bradstreet, because both were with our firm and Mr. Bradstreet became a partner with Churchill & Company. Next I would name W. H. Wood as a man of many years of road experience and now a manufacturer. I could mention many more, but they are a modest lot and don't like to see their names in print."

When the Railroad First Came to Western New York

By Edward Hungerford

Read before The Rochester Historical Society, December 15, 1925

WHEN the iron horse first came to the valley of the Genesee, he approached it, oddly enough, from the west. Oddly enough, because the logical trend of railroad development in the United States was from east to west. Those earliest pioneers, the Baltimore and Ohio Railroad and the South Carolina Railroad, started their patient ways toward the hinterland from the Atlantic seaboard. But conditions in the State of New York were considerably different. For one thing—and a most important thing—the state had just completed its own artificial pathway all the way from Albany, at the head of navigation upon the Hudson River, to Buffalo, at the foot of navigation upon Lake Erie. This pathway—the Erie Canal—it was disposed to defend against all possible competition. Therefore, the very first railroads that forced their way within the state were supplemental to the canal; they were supposed to correlate with it, rather than to parallel and to compete. For instance, the Mohawk and Hudson, the earliest road in the state, was builded in an almost direct line from Albany to Schenectady; and so avoided the tiresome water journey by way of the canal between those cities which went through the valley of the lower Mohawk with many tedious locks and a very roundabout course.

Similarly, the first steam railroad out of Rochester, as well as the one leading west from Syracuse, was builded to supplement and to feed the canal. The completion, in 1831, of the Mohawk and Hudson—the very earliest of the predecessor companies of the New York Central Railroad of today—shortened the journey of passengers from New York or Boston or Albany to the west by twenty-four hours. If this could be done in the eastern part of the state why could it not also be done in the

western part? Why could not a direct line be struck across the level country from Rochester to Buffalo and another very great saving made over the roundabout route of the Erie Canal?

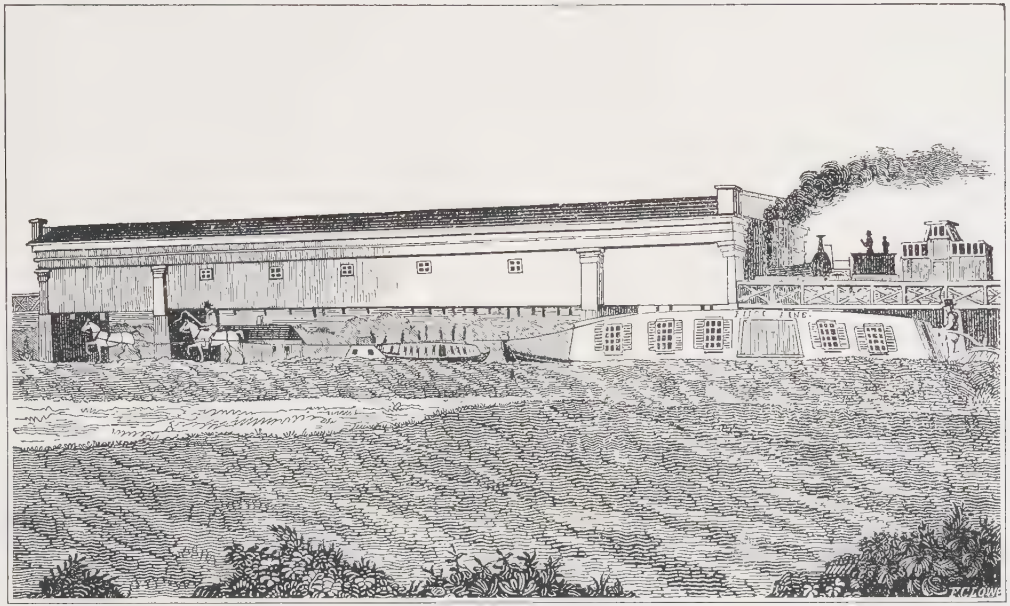
That was the way that the citizens of the thriving young Rochester of the early 'thirties argued it. They must have stood around in front of the Eagle Tavern and the old United States Hotel there in Buffalo Street and talked railroad almost interminably. For railroad was in the air. A half a dozen lines already were in successful operation in the land; a half a hundred more were in active creation. The thing had passed its first experimental stages; it was already an accepted agent of inland transport.

Moreover, Rochester itself was no stranger to the railroad. The little horse-drawn wooden railroad from the east end of the aqueduct to the head of navigation upon the Genesee at the former village of Carthage was completed in the late summer of 1832. In August of that year one finds in the *Daily Advertiser* this:

"The railroad which is to connect the Erie Canal at Rochester with the head of navigation on the east side of the Genesee River is now almost finished. The tracks are laid across Main Street and in a few days will reach the canal near Ely's Mill, east end of the Aqueduct. Some elegant cars for the conveyance of passengers are 'being made' at Hanford's establishment. In a short time our citizens may have an opportunity of judging, by a brief ride, of the comforts of railroad conveyance . . ."

This small road was formally opened September 27, 1832. Its two bright new passenger cars, the *Duncan* and the *Grieg* (this last named after the president of the company, John Grieg, of Canandaigua) were hitched behind horses. . . other cars followed. . . and the entire cavalcade, filled with the leading citizens of the town, proceeded to the North Rochester Hotel, beside the railroad tracks, where refreshments were served. In a short time the train was reversed and the party came home. A dinner was given at the Clifton House. . . and the road declared formally open. Of its earlier days we have a picturesque description, in the words of Mrs. Jenny Marsh Parker:

". . Rochester was happy in its one railroad to Carthage—a horse railroad with 'pleasure cars' thereon—two horses driven tandem, Captain Cheshire playing his A-flat key-bugle a little before the train started from the east end of the old



TONAWANDA RAILROAD BRIDGE ACROSS THE ERIE CANAL AT ROCHESTER, 1836
Reprinted from O'Reilly's Sketches of Rochester, 1838
(*See Editor's Note on page 112*)

aqueduct, at the head of Water Street, that no one need miss the steamboat at the northern terminus of the route for lack of clear warning. What a delightful trip that was on a balmy day, close to the east bank of the river, at some points only a few feet from the awful precipice, through the green fields of Dublin, to the picturesque road down to the wharf. There was an inclined plane for the transit of goods, and the rash excursionist sometimes ventured aboard; not occasional accidents made walking preferable to such venture, particularly as cars. . . had been known to break away and land in the middle of the river. . . ."

Before the little two-mile Carthage Railroad had even been opened for traffic a far more ambitious enterprise had been organized and chartered for fifty years. This was the Tonawanda Railroad, which was to lead due west from Rochester and pass through Batavia on its way to Attica, where it would connect with the incipient road about to be builded from Buffalo east and south to the main line of the much heralded Erie Railroad, which was to cross the Southern Tier of New York, from Piermont-on-Hudson, to Dunkirk, on Lake Erie.

The arguments in favor of this railroad, which from the beginning was to be operated with steam locomotives, were many. Chiefly they were, the easy gradients over level country, the making of a real short line between Rochester and Buffalo and the West, and the bringing of the important early village of Batavia into better communication with the rest of the state than the highway possibly could give it. Moreover, the idea of "middle" or "northern" route of railroads, as it was variously called in those days, which would actually have the audacity to follow the route of the Erie Canal all the way from Schenectady west, was gaining favor. The canal was tremendous, but it had its limitations; and they were many. It was seasonal, and it was slow. More and more folk clamored for a railroad through the valley of the Mohawk and to the foot of navigation upon Lake Erie.

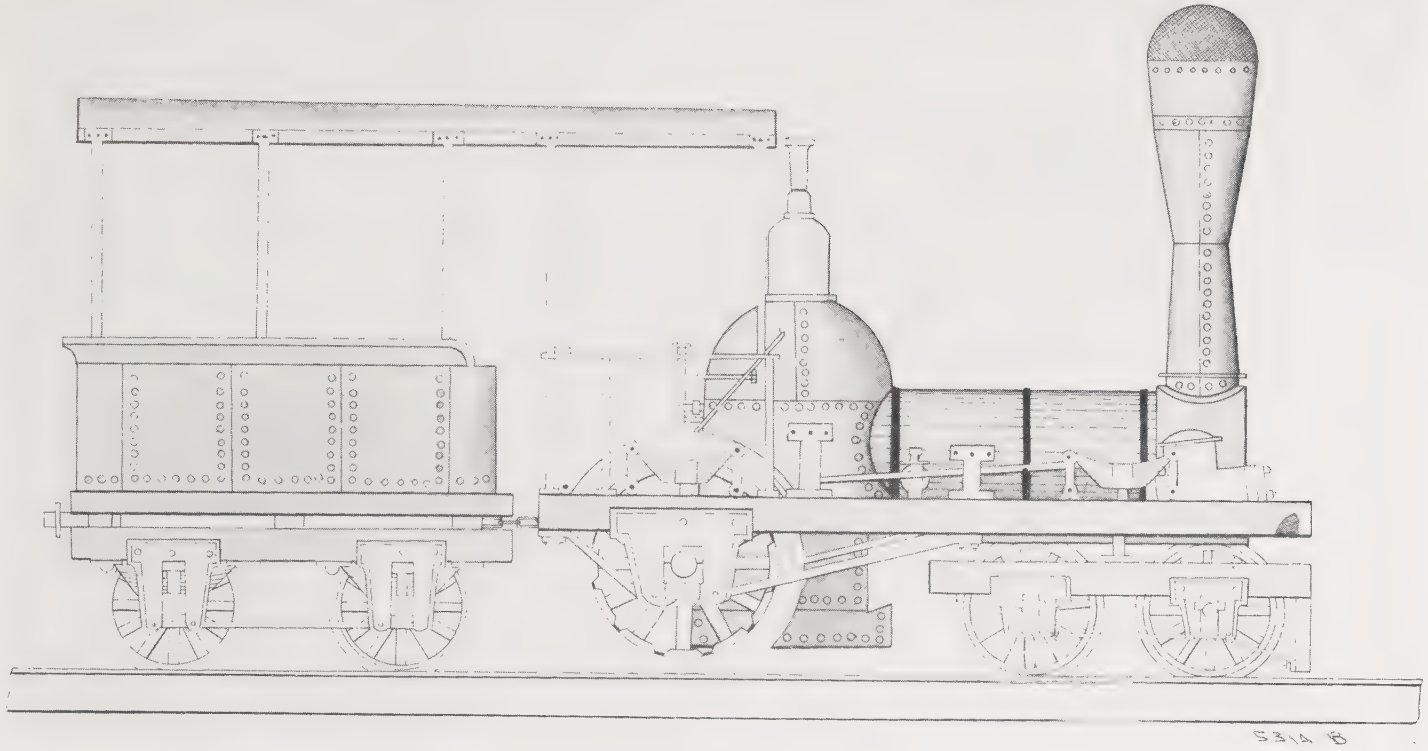
A large traffic from the outset was anticipated for the Tonawanda Railroad. It was to be no mere connecting line, like the Carthage road, but an important link in a vast artery of communication which was just being born.

It is hard for us of today to realize the tremendous traffic that poured through Rochester in those early days. The passenger traffic alone was vast. The epic of the migration to the west was

well begun. From early spring to late fall, boats upon the canal and the lumbering coaches upon the highways were crowded to the uttermost. Men, women, children, dogs, trunks, carpet bags, ungainly packages crowded against one another—it was a trek such as America never before had seen, and probably never again will see. Of stagecoaches alone, sixteen regular lines arrived in Rochester each day, from the east by way of Canandaigua or of Palmyra. There were, in the height of the season, many extra coaches. West of Rochester all of these divided again into two main routes, most of them going over the postroad to Batavia and Buffalo; some others by the Ridge Road to Lewiston and Niagara. There were more stagecoaches west of Rochester than east. For three times a day the packet boats pulled up beside the levee at Exchange Street bridge and folk took to the stages in hopes of making just a little better time to Buffalo and the steamboats up the Lakes to the West—so full of promise.

What a bustle!. . . What a traffic!. . . People coming! People going! It was not unusual in a brisk summer day for from eight hundred to a thousand folk to arrive in Rochester from the east between sun-up and sun-down. Hotels were crowded, shops were thriving. For a little city of some 18,000 population to receive a daily migration like this was hardly short of a bonanza.

In this long-ago season of flash prosperity Elisha Johnson and Frederick Whittlesey and Jonathan Child successfully launched their Tonawanda Railroad. Johnson was the leading spirit in the enterprise, although in its official roster he only figures as its engineer. Daniel Evans became the president of the company, Child its vice-president, Whittlesey its secretary and A. M. Schermerhorn its treasurer. But Johnson seems always to have been its driving force. He had just finished building the Carthage Railroad and a little later he was to be in supreme charge of the construction of the important Great Western Railway, from Niagara Falls and Toronto straight west across to the Detroit River. It was for this railroad, which afterwards was merged with the Grand Trunk, that John A. Robeling, in 1849, built his great bridge over the Niagara gorge, which at once gave its name to the town of Suspension Bridge.



FIRST ENGINE USED ON THE AUBURN & ROCHESTER RAILROAD, 1840
Drawing presented to The Rochester Historical Society by the New York Central Railroad

Work on the construction of the Tonawanda Railroad was not long delayed. Yet labor-saving devices were little known in those days and so wonder not that it was not until 1837 that the road was formally opened for traffic. Its first locomotive, which had been built by Norris, of Philadelphia, arrived in Rochester in the fall of 1836, by canal. It was unloaded from the barge that brought it, directly at the terminal of the new railroad at the Buffalo (West Main) street bridge. The second and third engines were shipped in the same way. But the fourth, which did not come until about three years later, arrived on the rails of the new Auburn and Rochester line. It was hauled by horses through the streets from the new Auburn station, at Mill Street, to the station of the Tonawanda line.

These earliest locomotives were simple affairs, indeed. Do not confuse them with the handsome and much decorated wood-burners, which came a little later and which, with their great balloon-stacks and the bright brass stars upon their headlights, were, indeed, impressive pieces of mechanism. These had but one driver on each side, an excessively high and narrow smokestack and possessed neither cow-catcher, nor bell, nor whistle. The engineer announced his coming either by a bugle or a conch-horn. [See illustration herein.]

Yet they were reasonably efficient. And when the first steam train ever to pull out of Rochester—under charge of Conductor L. B. Van Dyke—started on its way on the memorable April 4, 1837, it lost no time in getting under way. Regular passenger service began twenty-nine days later. And on May 11, there was an excursion over the line. It was much heralded. And the entire country-side drove to the right-of-way of the new railroad to see it pass. For more than a mile west of Rochester the boundary fences of the railroad were packed solidly with spectators. The train took forty minutes to run to Churchville and a little longer to pass on to Batavia, where it was received with a wild joy on the part of the residents of that village.

Its passenger cars were home-made affairs. And they, too, were curious looking things. Each was but fifteen feet in length and held twenty-four passengers. They were divided into three small compartments—English fashion, or shall I say, after the fashion of our own stagecoaches?—of which the central one was

slightly elevated so as to provide for a low, flat compartment underneath, into which went the baggage. They had been built at the Rochester shops of the company, and in all probability by men who had never seen a railroad coach. These shops stood close to the company's depot at Buffalo Street. Just beyond them the railroad line curved sharply toward the west and crossed the Erie Canal through a covered wooden bridge such as was everywhere popular in those days.

From an oldtime letter written to the *New York Courier* from Batavia and dated May 5, 1837, I quote the following:

"The appearance here this morning of the first locomotive engine, with its train of cars, created quite an excitement among us and for a while dispelled the gloom of hard times and reanimated the spirits of our citizens. The Railroad, thirty-four miles in length, connects the flourishing city of Rochester with this village and brings the two places within two hours ride of each other, at the same time opening an avenue for the discharge of our surplus produce directly into the Erie Canal. In an agricultural point of view perhaps no section of Western New York is richer in all the great elements of wealth than the section immediately around us; and aided by this road we must contribute greatly to the advancement of the commercial interests of Rochester—to say nothing of the advantages to the country generally. . . The Railroad itself passes through a very rich and interesting section and is spoken of as among the most permanent and best constructed in the country—offering to persons traveling in this quarter an agreeable change, either from the canal at Rochester or from the usually traveled route by stage from Buffalo eastward. It cost, for a single track, with suitable turnouts, three locomotive engines, passenger and freight cars, etc., about $10,000 a mile, which has been furnished by the individual means (with two or three exceptions) of persons resident in one or the other of the two places it connects. . . After this week the trips of the locomotives will be regular and should anything bring you this way let me hope that you will make it convenient to pass over the Rochester and Tonawanda Railroad.

As this route was being completed, efforts were being made to hurry to completion the connecting link line for the eleven miles between Attica and Batavia. At the first of these points, as we have seen, it would intersect the Buffalo branch of the Erie Railroad, then already under construction. Eventually something quite different came to pass. Another branch was shot out from the main stem of the Erie, at Painted Post, to run north and west, through Bath and Avon to Batavia, thence in a "bee line" to Buffalo. Before this was done, however, an exchange had been effected between it and the Tonawanda Railroad, by which the Tonawanda Railroad acquired

the "bee line" to Buffalo and the Erie branch was turned south from Batavia to Attica, where it was joined to the Buffalo branch of that system. This accounts for the peculiar double crossing between the New York Central and the Erie in Batavia today, for the Tonawanda Railroad and its "bee line" extension to Buffalo eventually became the present very direct main line of the New York Central, from Rochester to Buffalo. The so-called "peanut line" of that system, extending due west from Canandaigua through Le Roy and after thrusting its own small branch down to Attica, crossing the main line of the Central at Batavia and continuing on to the present city of Tonawanda, did not come into existence until ten or twelve years later.

The important and early western village of Canandaigua had become much interested in and excited over the coming of the iron horse. A few years before it had been even more exercised over the fact that the Erie Canal had completely passed it by. As for that matter so had the adjacent villages to the east, Geneva and Auburn. These towns had been upbuilded by the Genesee turnpike which passed through them. Now they felt that they were in a fair way to lose their prestige.

They were quick, therefore, to take advantage of the prejudice that existed at Albany against any rail carriers that might even dare to parallel the Erie Canal. And so it came about, quite logically, that the first railroad that reached into Rochester from the east side also was located quite widely apart from the canal. It intersected Canandaigua and Geneva, and at Auburn connected with the railroad built into that village from Syracuse, twenty-seven miles further east. The canal formed a far more direct route from Rochester to Syracuse, by at least twenty miles. And the Auburn road, as soon the double line between the two cities came to be known, was far from direct in itself. For instance, it curved most terribly between Canandaigua and Geneva. But Phelps and Clifton were villages not to be ignored. Their subscriptions to the stock were quite too generous, easily to be passed by. And so the Auburn was builded where the money was forthcoming for its construction. And has so remained until this day.

The two links that went to make it—the Syracuse and Auburn and the Auburn and Rochester—were opened for

through traffic toward the end of 1840. The Auburn and Rochester was authorized by the legislature, April 27, 1836, and in the following spring its stockholders met at Geneva and elected Henry B. Gibson as their president and James Seymour as vice-president. In 1838 construction began, with Messrs. Vedder, Vedder and Company as contractors. Hiram Darrow was the overseer, and one Bartholomew Vrooman, who already had acquired something of a reputation as a tracklayer in the eastern part of the state, was placed in charge of this part of the work.

There was no delay in construction. The road's first locomotive, the *Young Lion*, was brought to Rochester, also by the Erie Canal, and with Asa Goodale as its engineer, and Joseph Hoffman as its fireman, it followed closely behind Vrooman's men in the laying of the track, through Brighton and Pittsford and Bushnell's on toward the east. Two other engines, the *Ontario* and the *Columbus*, also came by canal, and in September, 1840, regular train service started between Rochester and Canandaigua. There were at first two passenger trains leaving Rochester daily; one at four o'clock in the morning and the other at five o'clock in the afternoon. A few weeks later a third train, leaving here at 10:30 in the morning, was added. But that early morning train to Canandaigua and the east still survives. It has undergone various changes from time to time, but it still departs from Rochester at four o'clock in the morning. It is now one of the oldest trains in the United States. Its eighty-five years of continuous service is no mean record.

By early spring of 1841, the entire route of nine separate railroad companies between Albany and Buffalo was in operation. A real effort was being made to correlate and connect the trains. In certain cases—particularly between Schenectady and Syracuse—two or more companies pooled their equipment and ran their trains through without change of cars at the dividing points between them. But there were plenty of changes left; at Schenectady, at Syracuse and at Rochester. In this city the gap between the Auburn Road station at Mill Street and the Tonawanda station in Buffalo Street, at the canal bridge, was being closed by a track, greatly to the annoyance of local hotel and hackmen. . . To bring this track out of the

Mill Street depot it was necessary to cut a door in one end of it. It previously had been entered only from the east. It was a rough wooden shed, under whose roof were waiting rooms and other passenger facilities. It was self-contained. It had three or four tracks, a complete set of switches and in a corner, a turntable for the locomotives. For at night it was used as a barn for stabling the iron horse and his coaches.

These last were quite elaborate. Unlike those of the Tonawanda Road, they were not homemade. Mr. Davenport, of Cambridge, Massachusetts, had designed and builded them and had gone to no end of trouble to make them quite the handsomest railroad cars yet built. Each was twenty-eight feet long, eight feet wide, and accommodated fifty seated passengers The chairs were well upholstered, with side arms and had the reversible backs like those of today. In the center was a large compartment with curtained windows and with mirrors. Gaily caparisoned lamps hung—and shook—from the gaudily decorated ceiling. The ladies had compartments of their own, with sofas for reclining and with their own lavatory facilities. Of this last, the enthusiastic editor of the *Rochester Post* was to write:

"The arrangement of the apartment for ladies we consider the greatest improvement; and it will remedy some serious objections that have hitherto existed against railroad traveling on the part of families. . . The ladies can now have their choice, either of a sofa in their own apartment or a seat in the main saloon of the cars, as their health and inclination may require."

It is interesting to know that these elegant equipages devised by Mr. Davenport cost the Auburn and Rochester Railroad about $1,700 apiece, or $10,000 for the six.

The new rail route all the way across the state of New York was completed late in 1842, by the closing of the final link between Batavia and Buffalo. In the following year three train services a day, each consuming about twenty-five hours for the trip, were placed in operation between Albany and Buffalo, although passengers still were compelled to change cars at Syracuse, at Rochester and generally at Schenectady as well. In 1844 the Fargo brothers, Henry Wells and Messrs. Pomeroy and Livingston began their express messenger service across the state, and called their enterprise the American Express Com-

pany. As such it waxed fat and rich and has survived until this day.

Gradually public opinion demanded a bettered service across the state. It was easy enough in summer to take a comfortable night steamboat up the Hudson from New York and land in Albany early in the morning, there to catch the series of trains. But the changing of cars in the crowded stations in Syracuse and in Rochester was an eternal aggravation. In reply to all of which the railroads protested that they were oppressed by the state. For a long time they were not permitted to carry freight, for fear of damaging the traffic of the Erie Canal. Finally this restriction was removed during the closed winter months of the canal and in 1847, altogether.

For all the while this group of railroads was growing rich, individually and collectively. It gained increasing respect and influence at Albany. More deference was being paid to its requests and its demands. In its councils were arising men of great power and of vision—such as Dean Richmond, of Batavia, and Erastus Corning, of Albany. So that the final merger of these separate roads, in 1853, into the New York Central, came as a most logical conclusion to a definite trend. The era of railroad consolidation in the United States then and there was well launched.

Dean Richmond became the first president of the original New York Central Company, and immediately set about to do some remarkable things with the property. He finished the double tracking of the line, which already had been begun, east of Syracuse and west of Rochester. Some double-tracking already had been planned for the Auburn road, grading actually had been done between Canandaigua and Geneva and a little of the second track laid. This was abandoned. Under Richmond's shrewd direction a new line—the so-called direct road—was built between Syracuse and Rochester, quite closely paralleling the canal and passing through Clyde, Lyons and Palmyra. This done, twenty miles and some of its worst grades and curves were eliminated from the main stem of the rail route across the state. Mr. Richmond celebrated his new step by building a new depot in Rochester. It was opened just prior to 1853. It stood close to the site of the old, and in its day was reckoned as something of an architectural masterpiece. Ballou made a

STATION OF THE NEW YORK CENTRAL RAILROAD AT ROCHESTER, NEW YORK, 1852 1882

(See Editor's Note on page 112)

drawing of it for his highly pictorial *Drawing Room Companion.* He showed a train "issuing on its career" from the center of its three fine brick arches at the west end of the shed. And called attention to its architectural impressiveness. [See illustration herein.]

That West Side station stood for thirty honorable years. At its west end Lincoln tarried on his one memorable visit to Rochester. The first time that ever I came to Rochester I entered at the old station. I can well remember it; with its lofty vaulted arches and the small doorways for the comings and goings of the trains. The Brackett House, builded into the station. What a superb location for a hotel, so close to the cars, was all that I could think!

Thirty honorable years. And then they tore it down to make way for the first East Side station, between St. Paul and Clinton, which oddly enough stood just another thirty years before it, too, disappeared, in favor of the present really fine edifice. The extensive grade crossing removal plan of 1882—the first large step of its kind in America outside of New York City—necessitated the tearing down of the West Side station. When the old depot went a host of memories went with it; ghostly reminders of the traveled past!

Into the New York Central scheme of things had come, what for many years has been known colloquially as the "Falls road"—the direct line, also paralleling the canal—from Rochester west to Lockport and Suspension Bridge, connecting at each of these points with New York Central branches into Buffalo. This line had been organized as far back as 1834, but it was not until 1853 that it was actually opened from Rochester as far as Lockport—a little later on to the Bridge, with all the important connections there to the west.

As a through travel route it leaped at once into high popularity. Because of it, Rochester became for almost three decades one of the most important railroad junctions in America. Heavy trains rolled into the old West Side station from New York and Boston and the East to be broken in two within it; and to continue forward as separate trains, due west to Suspension Bridge, Detroit and Chicago, and southwest to Buffalo, Cleveland and Chicago. There was much switching of the many express cars and the sleeping cars. All through trains

tarried in Rochester at least twenty minutes. Plenty of time for a bite in the Brackett House, or perhaps a snack in the even more famous Congress Hall, nearby.

After which, back into the long lines of yellow cars, once again. And if one were ticketed by the Bridge the train swerving off sharply to the right just beyond State Street and through the pleasant greenery of Brown Square—then new and smart and fine, where on summer nights the youth of Rochester chatted or held hands—just like youth from time immemorial. Off and away and past the square. Across the canal and perhaps halting for coal or wood or water at the fine big engine house near Lyell Avenue (also honored pictorially by Ballou) before really getting on its way again.

A later generation of New York Central management robbed Rochester of its just importance as a junction and sent all the through passenger trains and traffic by way of Buffalo, making that city the chief intersecting point and reducing the Falls road to the humbleness of a mere local branch. Some day a far-sighted administration in the Grand Central Station may restore this line to its pristine glory, and again make it, as it rightfully deserves to be, a traffic link of real importance between Rochester and the West.

Many changes—and sweeping ones—were destined to come to New York Central. In the year that marked the very beginning of its corporate existence—1853—a direct railroad had been built up the east bank of the Hudson from New York to a point just opposite Albany. This direct road—the Hudson River Railroad—had been constructed against the bitter opposition of the steamboat men, so similar to that of the greedy canal interests. With its fortunes there had come into the limelight the magic name of Vanderbilt, erstwhile Commodore of the steamboats, but now, sagely, determined to carve his monument in inland transport of a more enduring sort. Cornelius Vanderbilt had made himself a commanding figure, first in the New York and Harlem which prior to the completion of the Hudson River road, was the rail connection between New York and Albany by the roundabout and tedious way of Chatham and the Boston and Albany. Yet it was from the outset a prosperous road.

Gradually the power of the Hudson River and the Harlem increased. Battles followed between these roads—now closely linked—and the conservative first New York Central. The old Central crowd went down. Vanderbilt emerged the conqueror. The three roads were merged—under the generic title of New York Central and Hudson River—and the Hudson at Albany finally spanned by a fine bridge. That was all in 1869, and two years later the first Grand Central Station—in its day considered a world masterpiece among railroad stations—was opened. Thenceforth one could go from New York to Buffalo or Suspension Bridge without changing cars—and Rochester still remained a junction point of prime importance.

Until 1914 the New York Central and Hudson River continued its great career with name and general organization practically unchanged. In those long years it accomplished many things: in the 'seventies it four-tracked its main line all the way from Albany to Buffalo—which at the time was regarded as a most foolhardy venture—and in the following decade it added to itself the unfortunate New York, West Shore and Buffalo. The West Shore had been built by its promoters in the sublime thought that it might become a real competitor of the Central. That thought quickly perished. The road died a'borning. For a few brief months in 1884, it attempted to run competing trains into the present Pennsylvania station in West Avenue here, but thereafter it was part and parcel of the New York Central, and its trains, as long as they were continued as separate entities, used the New York Central stations, at Rochester and elsewhere across the state.

Similarly, in 1891, the important Rome, Watertown and Ogdensburg was acquired and merged. Five years before the Rome, Watertown and Ogdensburg had forced an entrance, against considerable opposition, into Rochester and had opened its own station in State Street here. For many years before that it had threaded Charlotte in its attenuated arm from Oswego to Suspension Bridge. But the Rochester move—and some others like it—alarmed New York Central. It made overtures for the Watertown road, and eventually secured it, although it paid a generous price for it. The State Street station was abandoned for passenger purposes a few years later,

and the Rome, Watertown and Ogdensburg trains brought into the main station over the Charlotte branch of the Central.

In 1914 the Central returned to its simple and time-honored name, New York Central. At the same time it completely merged the historic Lake Shore into itself and ended the corporate existence of many of its subsidiary companies. It became more definite, more compact, more workable. It celebrated all these things in a large way by the construction of the new Rochester station, which for beauty, size and convenience is not equalled anywhere in the United States, save in cities of far, far greater size.

Space does not permit me to go in detail into the building of the other railroads, steam and electric, into Rochester. It is perhaps enough now to say that the Genesee Valley Railroad, running from here south to Avon and Mount Morris, had its beginnings as far back as 1854. It was built to make a connection with the Erie, to New York and Buffalo. Eventually it was taken over by the Erie, so many years ago that the Oldest Inhabitant has all but forgotten what the Genesee Valley Railroad ever looked like. I can, myself, but dimly remember the old depot then in Exchange Street, beyond the jail.

The Buffalo, Rochester and Pittsburgh, the only steam railroad with its headquarters in this city, had its genesis in the old Rochester and State Line, which first began reaching down toward LeRoy and Warsaw and Salamanca—where it enjoyed exceptional connection facilities with the Erie—along about 1871. It was about the same time also that the Genesee Valley Canal, reaching from this city down over the hills to Olean, after many years of vast loss to the state, finally was abandoned as a waterway and sold to a railroad which in course of time became a branch of the Pennsylvania; and the sole inlet of that important railroad into Rochester. The Lehigh Valley is the newcomer among the railroads here. In 1892 it tired of its terminal at Geneva and built itself through to Rochester and Buffalo.

That was more than thirty years ago. Whether another important steam railroad will ever be builded in here now seems extremely dubious. We have passed the profligate era of laying down of new railroad mileage; this is one of the intensive development of the facilities already at hand. Each twelve or

fifteen years the rail traffic in and out of Rochester doubles in its volume; the pressure upon existing facilities grows greater and greater all the while. The history and prosperity of this city by the Genesee is measured in almost the same years as the history and prosperity of the railroads that have served it. As they have fared well, so has she. Despite the excellent waterway advantages of this community, she still must continue to place her greatest dependence upon her railroads. They work hand in hand—the railroad and the city. Neither can quite stand firmly without the other. There is mutual dependence in their everyday workaday life. But in the fine regard of the one for the other there is the freest, the finest sort of absolute independence.

Carthage Railroad

EDITOR'S NOTE: Henry O'Reilly (*Sketches of Rochester*, 1838, p. 378) gave the following description of the Tonawanda Railroad Bridge (see illustration):

"The Tonnewanta Railroad Bridge across the Erie Canal on the west side of the river in Rochester is 178 feet in length; its longest span is 120 feet between the bearings. It was built in 1836 by M'Arthur and Mahan, sub-agents of Dr. Moses Long, of Rochester, on Colonel S. H. Long's patent plan. 'The important advantages possessed by Colonel Long's bridges over others are, that the strain on the important timbers is endwise, either by tension or thrust; and this, too, without any material strain or thrust against the abutments. Any defects which time may make can be repaired with about the same facility as the putting in of the original timber.' This bridge has certainly withstood well all the pressure of the heavy trains passing over it. A view of it is annexed. It may be remarked that the construction of the passenger cars present a different appearance from that of the cars on other railroads; being built on a plan of Elisha Johnson, by which the baggage finds an apartment in the same car wherein the owners are seated."

EDITOR'S NOTE: The "Depot of the New York Central Railroad at Rochester, New York, 1852–1882," shown in the illustration herein, was built under President Dean Richmond, and was opened just prior to 1853. It was constructed on the west side of the Genesee River on the site of the first station of the Auburn and Rochester Railroad. At that time there was no Central Avenue between State Street and the River. The station covered the ground now (1926) occupied by the railroad tracks and Central Avenue between Mill and Front Streets, its west end being at the east line of Mill Street. It was near this west end that President-Elect Abraham Lincoln addressed the citizens of Rochester on the morning of February 18, 1861, when on his way to Washington for his first inaugural. A bronze tablet marks the spot. (See articles on "Lincoln in Rochester," Publication Fund Series, Vol. III, pp. 229–241).

The drawing is reproduced from "Ballou's Pictorial Drawing Room Companion" (Vol. IX, No. 24, p. 377; Boston, December 15, 1855) which has the following description: "In our last number but one, we presented our readers with a series of sketches of Buffalo, which we now follow up by another set delineating the most striking features of another interesting city of the Empire State—Rochester, drawn expressly for us by Mr. Kilburn, an artist whose fidelity our readers have often had occasion to acknowledge. The fourth picture is a view of the depot of the New York Central Railroad, a very large, appropriate and elegant structure of brick, with three large arches opening in front. Through the central one a train is seen issuing on its career, while a group of travellers are 'looking out for the engine while the bell rings', as in duty bound."

Edwin Booth in Rochester

By Edward R. Foreman

EDWIN THOMAS BOOTH, the great American actor, was born near Belair, Maryland, November 13, 1833, and died June 7, 1893. He was the fourth son of Junius Brutus Booth. He made his first appearance on the stage at the Boston Museum, September 10, 1849, when sixteen years of age, in the part of *Tressel*, his father acting as *Richard III*. Before he was twenty he was his father's under-study in Shakespearian roles. He visited England, 1861–1862; and in 1864 produced "Hamlet" at the Winter Garden Theater, New York, for one hundred nights consecutively, which was unprecedented. In 1869 he opened a splendid theater in New York whose building cost over a million dollars, and which involved him in pecuniary ruin. He revisited California in 1876, and in the spring of 1877 was able to settle with his creditors, having earned during the season over six hundred thousand dollars. Booth visited Great Britian and Germany in 1880 and 1882, and was everywhere received with enthusiasm. After the death of his brother, John Wilkes Booth, Edwin refused ever to appear in the city of Washington, and for a time withdrew from the stage entirely.

In his paper "Some Earlier Public Amusements" (Volume I, Publication Fund Series, at page 49) Mr. George M. Elwood refers to

> "The first appearance [in Rochester] of Edwin Booth in all those roles which he so long clothed with the personality of his great genius, the highest realization of American art."

This was at the old Metropolitan Theater, in South St. Paul Street, on the site now (1926) occupied by the Cook Opera House block and the Family Theater; which site has been occupied by theaters continuously since 1848.

The date of Mr. Booth's first appearance at the Metropolitan in Rochester was about 1860. His final appearances here were in 1889, April and December, at the Lyceum Theater.

Mr. Booth appeared at the Lyceum Theater, for one performance only, on Wednesday evening, April 3, 1889, with Lawrence Barrett in support. The play was "Othello, the Moor of Venice," Mr. Booth playing *Iago* and Mr. Barrett, *Othello*. It was on that occasion that Mr. Booth suffered a collapse which was supposed to be very serious at the time.

I was present at the performance and have an especially vivid memory of the excitement in the theater that night, for the reason that it was the first great play I had ever attended. The Lyceum Theater was new, and the coming of Booth and Barrett drew a capacity attendance, every seat being filled and many people standing. Places usually reserved for the orchestra were given over to the spectators. Eager anticipation was written on every face, and a more contented and happy audience could hardly be imagined. The curtain went up promptly at eight fifteen o'clock upon the first scene, with Charles Koehler as *Roderigo* and Edwin Booth as *Iago*, discovered at rise. This street scene of Venice was rather dimly lighted and there was a great deal of noise throughout the theater caused by late-comers. For this reason few were able to hear the dialogue, and if Mr. Booth's articulation was impeded it was not audible. No one in the entire audience suspected that the great tragedian was ill. With the second scene, the noise in the theater had subsided, and then it became noticeable that Mr. Booth was in trouble. He halted in his lines and groped to the scenery for support, as though dizzy. Suddenly an order was given to Stage Manager Blair to ring down the curtain, which action was not understood by the audience. As the curtain fell Booth walked to the right of the stage and fell against the wings. From those behind the scenes it was afterwards reported that, when the curtain was down, Lawrence Barrett rushed to the side of his colleague and exclaimed, "What is the matter?" Booth endeavored to reply but was unable to speak. Barrett in great

EDWIN BOOTH

As he appeared in the character of IAGO on the night of his collapse at the Lyceum Theater, Rochester, New York, Wednesday evening, April 3, 1889.

Photograph owned by Mr. Eduard G. Miner

alarm then helped him to his dressing room, and Dr. Charles R. Sumner was called, his office being near the theater. During all this time the audience waited patiently for the curtain to ascend. Barrett and the manager of the theater hesitated to make an announcement to the public, and it was decided to go into the third scene and see if, at its conclusion, Mr. Booth would be able to proceed. Just how much of the play was given that night cannot be determined. Certainly the lines were largely cut in the stress of the occasion. At least Mr. Barrett as *Othello* made his speech to the "most potent, grave, and reverend signors," and did it so well as to provoke great applause from an audience in complete ignorance that the actor's heart was not in his lines. Also Miss Minna Gale appeared as *Desdemona*. This would indicate that the third scene of the first act was practically completed, all but the lines of *Iago*'s part, before the curtain went down again at about nine o'clock. At that time it was found that Mr. Booth's condition was hopeless and, after a long wait, Lawrence Barrett appeared in front of the curtain, under marked excitement, and spoke as follows:

"Ladies and Gentlemen: I am called upon to perform the most painful duty of my life. My colleague has shown symptoms of breaking down for three or four days past, and his condition tonight is so serious it is impossible for him to act. We had hoped that he would rally from this attack and that he would be able to play his part tonight, but one of your highly respected physicians, Dr. Sumner, says that it would be perilous for him to attempt it. Mr. Booth has sustained a partial stroke of paralysis, and we fear that this is the beginning of the end. I cannot express to you the deep sorrow with which I make this sad announcement. The world has probably heard for the last time the greatest actor who speaks the English tongue. We shall, of course, cancel all engagements, and I hope that we shall be able to remove Mr. Booth to his home. I am sorry to disappoint this large audience, but the play cannot go on. It would be a presumption for me to undertake to fill the place of this great man whom you have come to see and hear, and it would be worse than useless to attempt to proceed further. I know that you will be indulgent and that you will fully appreciate the sad plight in which we are placed. The management will make such arrangement as may seem best for refunding your money."

Naturally, this speech of Mr. Barrett's created a profound sensation, and after a period of buzzing astonishment the audience slowly left the theater, expressions of solicitude and sympathy being universal.

I preserved my program of the performance, which reads as follows:

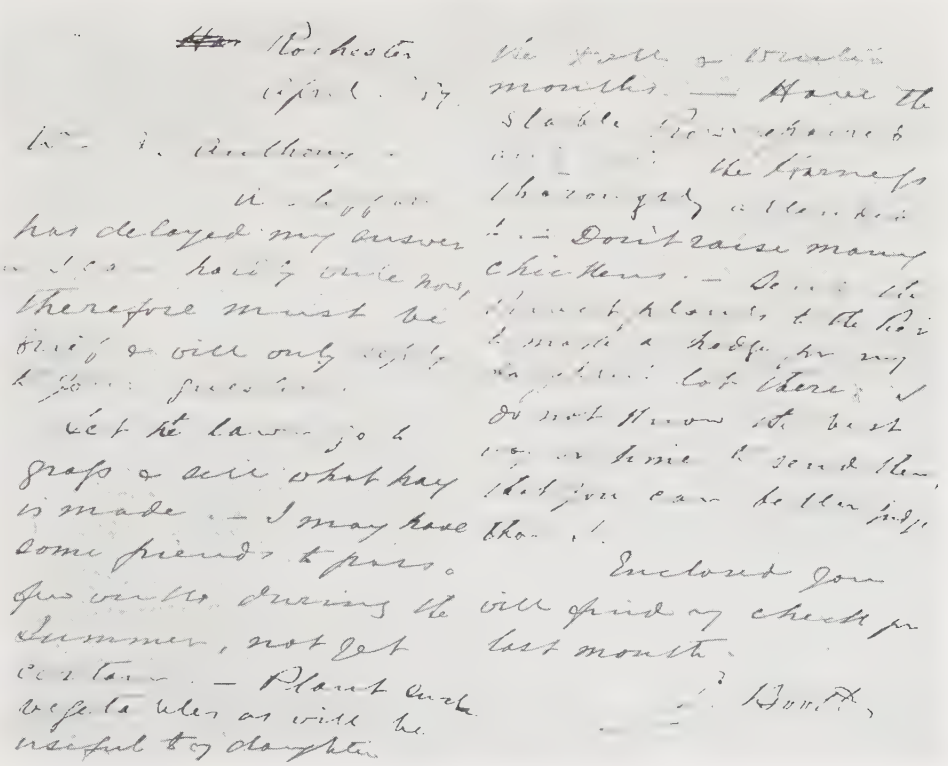
Wednesday Evening, April 3, 1889
Engagement of
EDWIN BOOTH AND LAWRENCE BARRETT
Under the Direction of Arthur B. Chase, presenting
Shakespeare's Tragedy in Six Acts
OTHELLO
THE MOOR OF VENICE

IAGO	MR. EDWIN BOOTH
OTHELLO	MR. LAWRENCE BARRETT
Brabantio	Mr. Ben. G. Rogers
Cassio	Mr John A. Lane
Roderigo	Mr. Charles Koehler
Duke of Venice	Mr. Charles Collins
Montano	Mr. Frederick Vroom
Gratiano	Mr. Beaumont Smith
Lodovico	Mr. Lawrence Hanley
Paulo.	Mr. William Stafford
Marco	Mr. J. L Murphy
Julio	Mr. T. Wolseley
Herald	Mr. F. Harrison
Messenger	Mr. Walter Thomas
Desdemona	Miss Minna K. Gale
Emilia	Miss Gertrude Kellogg

Stage Manager	Mr. Oliver Doud
Business Manager	Mr. Theodore Bromley
Press and Business Agent	Mr. Joseph J. Levy

The costumes are designed and made by Mr. Charles Hawthorne
The Vocal Music under the direction of Mr. J. C. Bartlett

Dr. Sumner determined that the seizure was caused by excessive smoking and overwork. In this diagnosis, Dr. St. Clair Smith, of New York City, Mr. Booth's personal physician, later agreed. The treatment ordered was rest, and a substantial reduction in the daily consumption of tobacco. Mr. Booth was a consistent abstainer from the use of liquors, and this element, therefore, had nothing to do with the case. His prompt recovery showed that he was not in as serious condition as Mr. Barrett supposed when he went before the curtain in great



AUTOGRAPH LETTER OF EDWIN BOOTH

Written on the day of his collapse at the Lyceum Theater, Rochester, New York, April 3, 1889.

Letter owned by Mr. Edward G. Miner

alarm and pronounced, what a friend in the *New York Evening Post* called, "that unfortunate funeral oration."

That Mr. Barrett took his cue of alarm from the doctor's view of the seriousness of Mr. Booth's condition is evidenced from the interview Dr. Sumner gave to a reporter of the *Post Express* as follows:

"I did not think Mr. Booth's condition was immediately dangerous. I found that the actor had sustained a slight stroke of paralysis which affected the power of speech and the entire left side of the body. Mr. Booth was unable to speak, and, of course, I told him he could not go on with his part. It was thought at first that the attack would pass in a few minutes, but I felt sure that this was not possible. His condition was pitiful indeed. As he lay there in his dressing room, looking appealingly to Mr. Barrett and myself, unable to speak a word, my heart felt for him keenly. We did all we could to aid his suffering, and as soon as possible had him removed to his hotel.

"I think with a rest of a week or ten days he will be able to keep his engagements. Last night's attack, however, is a premonition of what is bound to come. I think that within a few years Mr. Booth will suffer a final attack which may rob America of its greatest actor."

Dr. Sumner remained with the patient until a late hour, and Mr. Booth responded to treatment. In the morning he was so much better that he was able to speak plainly and to walk unattended to a carriage at the Powers Hotel and, with Mr. Barrett, was driven to the New York Central Station. There a reporter of the *Union and Advertiser* interviewed him while he was waiting inside the ticket office to avoid the crowd. Upon being asked how he felt, Mr. Booth replied, "I am pretty well, thank you." He took the 10:30, a. m., limited for New York, walking to the train without assistance. He arrived in New York at 7:30, p. m., in good spirits, though weak, being met by his physician, Dr. St. Clair Smith. They were driven to the Players' Club, where Mr. Booth had supper and sat up late that night chatting with friends.

Mr. Edward G. Miner, past-president of The Rochester Historical Society, in his private library has an autograph letter written by Edwin Booth the day of his collapse, April 3, 1889. The man to whom the letter was addressed, William J. Anthony, was manager of his country place. The letter would indicate that there had already been an attack of what was closely akin to paralysis, and contradicts certain malicious

rumors current at the time that Mr. Booth's collapse might be due to an overdose of drugs or stimulants. Through the courtesy of Mr. Miner this letter has been photographed for this volume. Mr. Miner has furnished also the photograph of Edwin Booth as *Iago*, reproduced herein.

Mr. Booth's last appearance in Rochester was in December of the same year as his illness. At that time he had Madame Helena Modjeska in support, and they appeared at the Lyceum Theater for two nights and a matinee. "The Merchant of Venice" was presented on Friday evening, December 13, 1889; "Richelieu" at the matinee, Saturday, December 14; and "Hamlet" on Saturday night. The theater was crowded at all of these performances, and they were hailed as great dramatic events; the local critics saying, "Their equal is not likely to be seen here again for years."

I was present Saturday night, December 14, 1889, to witness "Hamlet," and Mr. Booth gave a wonderful performance.

The program, which I preserved, reads as follows:

Two Nights and Saturday Matinee, December 13 and 14, 1889

EDWIN BOOTH HELENA MODJESKA

Under the Direction of Arthur B. Chase

Saturday Evening

Shakespeare's Tragedy, in Six Acts

H A M L E T

HAMLET	MR. EDWIN BOOTH
OPHELIA	MME. MODJESKA
King Claudius	Mr. Charles Hanford
The Ghost	Mr. Frederick Vroom
Polonius, the Lord Chamberlain	Mr. Ben G. Rogers
Laertes, Son of Polonius	Mr. Otis Skinner
Horatio, Friend to Hamlet	Mr. James Taylor
Rosencrantz, Guildenstern, Osric (Courtiers)	Mr. Herbert H. Patte; Mr. Willis Granger; Mr. Charles Koehler
Marcellus, Bernardo (Officers)	Mr. Edwin Vroom; Mr. Oliver Fiske
Francisco, a Soldier	Mr. James Duncan
First Actor	Mr. Beaumont Smith

EDWIN BOOTH
As he appeared in the character of HAMLET
on the night of his last appearance in Rochester
at the Lyceum Theater, December 14, 1889.

Second Actor	Mr. Charles Campbell
First Gravedigger	Mr. Owen Fawcett
Second Gravedigger	Mr. Rankin Duvall
Priest	Mr. T. Wolseley
Queen Gertrude, Mother to Hamlet	Miss Anna E. Proctor
Player Queen	Mrs. Beaumont Smith

Lords, Ladies, Officers, Soldiers, Pages, etc.

THE MUSIC

During the performance, the orchestra, under the direction of Professor Laisy, will play the following selections:

OVERTURE—La Fee de Potsdam	Richard
SERENADE—Spring Morning	Lacombe
WALTZ—Love's Treasure	Waldteufel
GAVOTTE—Forget Me Not	Geise
CHARGE OF THE HUSSARS	Spindler
SELECTIONS—Pirates of Penzance	Sullivan
MEDLEY OVERTURE—Rival	Boettger

By strange coincidence the issue of the *Democrat & Chronicle* of Saturday, December 14, 1889, which comments in high praise on Mr. Booth's performance as *Shylock* at the Lyceum Theater the night before, also contains an article under head "Mr. Barrett's Condition," which sets forth an interview with Arthur Chase, manager of Edwin Booth, Madame Modjeska and Lawrence Barrett, in which he announces Barrett's withdrawal for the season, owing to the necessity of "a delicate and serious operation" for glandular swellings in the neck. Mr. Chase said:

"Singularly Mr. Booth is here in Rochester enjoying the best health and spirits he has had in years, while Mr. Barrett, whose pathetic announcement in this Lyceum Theater of his fellow's trouble is still ringing in my ears, is lying ill at home under far more serious trouble than was Mr. Booth. I can only hope Mr. Barrett's difficulty may be removed as effectually, but it is certain that it cannot be done so speedily."

Mr. Barrett died, March 20, 1891, over two years prior to the death of Mr. Booth, June 7, 1893.

MRS. PERMELIA JANE MARSH PARKER
Her last photograph. Taken in the grounds of her home at Los Angeles, Calif., where she died, March 13, 1913.
Now in the gallery of The Rochester Historical Society

How Men of Rochester Saved the Telegraph

By Jane Marsh Parker

Editor's Note: After the death of Mrs. Jane Marsh Parker at Los Angeles, California, March 13, 1913, all of her personal manuscripts, and her scrapbooks containing clippings of her extensive contributions to American newspapers and periodicals, were consigned to the library of The Rochester Historical Society by her daughter, Margaret Marsh Parker. The following article is selected from that material:

THAT Rochester, New York, before any other city in the United States, nourished and stimulated the magnetic telegraph in the days of its neglected infancy, saving it from failure and complete disaster, is a fact unknown save to the students of telegraphy. The story of Rochester's early interest in the inventions of Morse, House and Bain, but particularly that of Professor Morse, is told in the names alone of her citizens who became identified with the enterprise, and who have done much to make it what it is.

It was in one of those "four very dark years before 1843," as Professor Morse used to call them, that we first hear of Rochester in telegraphy. Professor Morse had finally compassed the difficulty of raising money sufficient to go to Washington in person with his invention. Not long before making that venture we find him writing to his partner, F. O. J. Smith, "I have not a cent in the world. . . I am too poor to risk the trifling expense which my journey and residence in Washington will occasion me." The spring of 1841 found him in Washington, desperately laboring with the committee which was to present to Congress his appeal for means to erect an experimental line to prove the value of the magnetic telegraph. The inferior inventions of his rivals had been taken up and heralded on every side. His idea—the idea of his invention—was abroad in the world. He had secured a patent in France, and the unqualified approval of the same from the French Institute, where it had been exhibited and admired by men of science. England, surlily claiming

a better invention in that of Wheatstone and Cooke, had not prevented her distinguished men from honoring Morse and promising their assistance in an appeal in his behalf to Parliament. The President of the United States and the Cabinet had witnessed an exhibition of the instrument, and had expressed their interest and gratification, but there was an open distrust of its practicability, and the idea of appropriating $40,000 for experimenting with it seemed folly. Morse, in his determination to get an appropriation from the Government if possible, left no stone unturned. Even his good friends in Washington were depressed by his persistence in swimming against the current. "Give it up; go home; think no more about it," said Fernando Wood; and there were others to tell him that he might just as sensibly ask for an appropriation for Millerism or mesmerism.

And here we find the beginning of the story of Rochester in telegraphy.

"No. I did not go to Washington on purpose to help Morse get his appropriation," said Hiram Sibley when led to discourse upon this page in his history. "That is the way the story is usually told, I know. I went to Washington to see Harrison inaugurated. I don't remember that I was interested in magnetic telegraph particularly until a lady who was staying at the hotel came to me and urged my assisting Professor Morse in getting a favorable hearing before the Committee, which she feared would turn the cold shoulder to him at last. No, I do not remember the lady's name, but she succeeded in interesting me in Morse, and I started out to find the Chairman of that Committee, and to do my best with him. Joshua R. Giddings said he would introduce me, and we were going to the committee-room when he was called to go down to the floor of the House. I had heard that the Chairman looked like Rochester's old citizen, Thomas Kempshall. I sat waiting for Mr. Giddings, when I saw a gentleman leave a committee-room, and he did look like Tom Kempshall, sure enough. So I stepped forward and put out my hand.

" 'Good morning, Kempshall. Is that you?'

" 'And *who* is Kempshall?' was the genial response. 'This is the third time within a few days that I have been called by his name.' "

Hiram Sibley never planned a better opening for what promised to be a frosty interview; and he had the tact to postpone introducing his subject until Mr. Kempshall's double was in precisely the humor he desired. Thereupon a plea for Morse was presented.

"And you really think there is something in his invention, do you? Well, then, keep him away from the committee-room or he'll upset everything. Why! He undertook to prove to us that he could send ten words from Washington to Baltimore *in two minutes and a half!* Good heavens! If he had said ten, we might have thought him sane."

"I didn't wonder at their incredulity," said Mr. Sibley, in telling the story, "but I said nothing about my own doubts, and defended the invention. What was an appropriation of $40,000 by a Government like ours for testing an invention which, if all its inventor professed, was priceless to civilization—the stupendous discovery of the age?"

The result was the passing of the bill (1843) appropriating $40,000 to be expended under the direction of the Secretary of the Treasury for testing the merits of the invention of Professor Morse. The ridicule expended upon the bill in Congress, the coldness of the Senate, the penniless inventor leaving the gallery in despair before the vote was taken—all this reveals the extent of Mr. Sibley's achievement—perhaps we should add with the assistance of Thomas Kempshall.

But the operation of that experimental telegraph between Washington and Baltimore was not such as to tempt the Government to pay $100,000 for the Morse patent, and to become the exclusive owner of the invention. Nor would the Government make further investment in the enterprise. New York capitalists refused the risk decidedly, as did those of all the seaboard cities. The $15,000 necessary for building the line from Fort Lee to Philadelphia was not easily raised, the money coming from almost as many localities as there were hundreds of dollars. Rochester was the first city which, by a strong association of its leading business men—not its capitalists—furnished the means for a line. The contract for that line was taken (June, 1845) by Henry O'Reilly for the extension of the Morse telegraph over a region of territory wider and more valuable

than any which had then been contemplated under a single assignment. He proposed to connect the seaboard line at Philadelphia with Harrisburg, Pittsburgh, Wheeling, Cincinnati, St. Louis, and all the principal towns of the West. As necessary capital for his grand scheme was his only limitation, according to his own interpretation of his litigation-breeding contract, he called together his fellow-citizens, laid his plans before them, and the Atlantic, Lake and Mississippi Valley Telegraph Company was organized, the names of its officers largely representing the pioneers of telegraphy.

The members of this original compact were: Jonathan Child, Samuel L. Selden, Henry R. Selden, Elisha D. Ely, Hugh T. Brooks, Micah Brooks, John S. Skinner, Hervey Ely, Alvah Strong, George Dawson. Henry R. Selden, president; George Dawson, treasurer; Henry O'Reilly, secretary. James D. Reid and Anson Stager, the former a bookkeeper and the latter a "devil" in the *Democrat* office, joined Mr. O'Reilly in the organization of the work. The story of the building of this early line is amusingly told by James D. Reid in his History of Telegraphy.

Contemporaneous with this telegraphic enterprise was another with Rochester for its center, or one of its centers, if Utica question such monopoly of the honor. The New York, Albany, and Buffalo Electric Magnetic Telegraphic Company was canvassing the State for subscriptions. Of the thirty subscribers secured for the line, whose first section was between Albany and Utica, seven were from Rochester, seven from Utica, one from New York, five from Buffalo, and the rest from Syracuse, Auburn, Ithaca and Little Falls. This company, from the time of its organization (1846) to that of its absorption into the Western Union (1864), was characterized by vigorous and intelligent management. Professor Morse for many years relied solely upon its earnings for his support. In 1847 it gave him an income of $3,083.50.

It would be hard telling who first thought of a telegraph to the Pacific Coast. It was in the order of things that such a project should be thought of, at least in California. The carrying out of the enterprise was another thing.

Henry O'Reilly (1857) contemplated undertaking the building of a line to the Pacific Coast before the first stage had crossed

HENRY O'REILLY
Author of the famous "Sketches of Rochester," 1838.
As he appeared in his prime.

the plains. In 1857 we find Hiram Sibley urging the Board of the Western Union in Rochester to undertake a California line. "Who but Sibley would dream of such a thing? A likely story that the Indians would not cut down the poles—even if poles could be provided without ruinous cost. No, it won't pay. There is too much uninhabited country out there. Better wait until a railroad has been built."

It was the conservatism of success. One of Hiram Sibley's "crazy schemes" had made the fortune of those men who questioned if embarking in another might not prove their ruin. The Western Union would have nothing to do with the project—at the outset—nor would the North American Telegraph Association. Neither would any of the members of either company risk a single dollar. "Very well, gentlemen," said Mr. Sibley, "if you won't join hands with me, I'll go it alone."

He went to Washington, secured a hearing, and the passage of a bill on June 16, 1860, "to facilitate communication between the Atlantic and Pacific States by electric telegraph." The articles of agreement between S. P. Chase, secretary of the Treasury, with Hiram Sibley (November, 1861), is an interesting document, and but for its length would be presented here. Mr. Sibley alone contracted for the building of the whole line, to be completed within two years, the Government to have preference in use of the same, and to pay a subsidy of $40,000 a year for ten years; should the business transmitted for the Government at ordinary rates exceed the amount of the subsidy, the excess was to be submitted to Congress, the contract containing no provision for the payment of any additional sum by the Department. Mr. Sibley sublet the building of the section between San Francisco and Salt Lake to the California State Telegraph Company, and after the completion of the whole line, the Western Union assumed the project, organizing the Pacific Telegraph Company, composed mainly of Rochester men, to operate that line and the lines it had acquired on the Pacific Coast, through contract of Mr. Sibley with the California State Telegraph Company. The six bondsmen on Mr. Sibley's proposal to build the line were all Rochester men. Of the eight bondsmen on the contract after the completion of the line six were of Rochester. The Western Union was immensely benefited by this enterprise, which was completed *in four months and eleven days*. It

was the most profitable line ever known, and was considered by some a providential preparation for the War of the Rebellion. It was completed ten years in advance of the railroad, and the Indians, instead of cutting down the poles as had been prophesied, were sending presents to Hiram Sibley—skins and game, live deer and antelope. A black-tailed buck, the gift of White Cloud, died of old age in his new home in Rochester.

The expense of the Government business largely exceeded the subsidy of $40,000 a year. When the contract expired the Western Union found the Government its debtor to the amount of $91,000, which it relinquished, a gift to the nation to be remembered of the great monopoly.

It was reasonable that Perry McD. Collins, with his idea of an overland line of telegraph via Behrings Strait and Asiatic Russia to Europe, should submit that idea to the projector of the Western Union and the Pacific Telegraph, and that Mr. Sibley's co-operation should be desired. Mr. Sibley's approval of the undertaking was given with his characteristic decision. In October, 1861, we find him replying to Mr. Collins: "If I had the money, I would go on and complete the line, and talk about it afterward."

It was in Rochester that Mr. Collins submitted his plan to the Western Union, which resulted in his transferring to the company his rights and privileges in the Russian telegraph under certain valuable grants. Then Mr. Sibley and Mr. Collins went to Russia, and were received with consideration by the Czar, who entered into the project with enthusiasm. The *Great Eastern* at the time was taking into her immense hold, at the docks of an English harbor, the coils of cable, which the confident investors in Russian stock prophesied would be lost in the bottom of the Atlantic. Better 16,000 miles of land line than 2,000 at such risk. Across unexplored and unmapped wilderness the "Russian" wires were rapidly stretched, the heroism of surveyors and workmen equalled only by the satisfaction of the possessors of "Russian" stock, who never doubted but that the "submarine" would be a failure.

The Western Union lost $3,000,000 in the Russian project. The first message by Atlantic cable was its death blow. "It

footed the bill," says Reid, "without a shiver and without reducing the market value of the stock." The official correspondence of the undertaking, particularly the letters of the Secretary, Judge O. H. Palmer, of Rochester, would be a priceless contribution to the literature of telegraphy.

There have been four eras in the history of telegraphy: First, the era of the study of the phenomena of electricity. Second, the era of invention—of Morse, Wheatstone, and House, and Daniell, without whose inventions that of Morse would have failed. Third, the era of enthusiasm—of men like Henry O'Reilly and Ezra Cornell, overcoming difficulties they had not assailed could they have measured them in advance. Fourth, the era of administration—of the saviors of the invention, the men, and conspicuously the man, who, harmonizing the antagonisms resulting from the invention, brought order out of chaos and saved to civilization its grandest discovery. Morse planted the vine that ran wild in its riotous strength; Hiram Sibley, with his idea which gave the impulse to the evolution of the Western Union, pruned and trained it until the story of its fabulous vintage surpasses the tale of Aladdin's lamp. "I have made a study of the financial successes of the world," said A. T. Stewart to Mr. Sibley, "and there was never anything like what came of the Western Union."

The crisis of telegraphy had come, and its future seemed most unpromising. Pluck and enterprise, of which there had been no lack, were not sufficient for the trouble, unless made secondary to a strong controlling will, and infallible insight—the genius of monopoly, in short—to organize a rabble of conflicting interests into one federation. The Morse lines, Bain lines, House lines, O'Reilly lines, with their endless litigations over infringements of patents and broken contracts, local jealousies, disastrous competitions, unequal and capricious tariffs, had made telegraphy a bad investment. Out of the thirty or forty companies only two or three were self-sustaining prior to 1855. Unity of action, necessary to the despatch of messages, was impossible.

The idea of the federation which resulted in the Western Union (1854) was that of Hiram Sibley, and it was projected by him almost alone. The original company of seventeen stock-

holders, subsequently increased to twenty, subscribing about $5,000 each, was organized in Rochester and composed almost entirely of Rochester men.

That the magnetic telegraph was neither a financial nor a mechanical success until the conflicting companies were consolidated into a federation or harmonious union is an undisputed fact of history, and so also that Hiram Sibley, of Rochester, was the original projector of the idea, which in its embryonic state was called "Sibley's crazy scheme," even by men who reluctantly invested in its furtherance, and who lived to see their expectation of failure banished by fabulous success.

It did seem like a crazy scheme—the buying up of broken-down telegraph companies, accumulating their worthless stocks, assuming their liabilities, etc. It was no secret that Hiram Sibley had mortgaged everything and borrowed heavily in his determination to carry out his project. Possibly he did not relish being called a "line gobbler," but ridicule mattered little to him if the necessary capital for buying up companies and the controlling interests of patents could be secured. Again and again he had called the capitalists of Rochester together and presented to them, with a directness of appeal they found it hard to answer, his plan for saving telegraphy and making it enormously profitable. "If I do invest in it, Sibley," said one, whose conversion to "Western Union" he was laboring for, as they walked home alone together after one of those meetings, when no one had been courageous enough to do more than listen to all that was said, "promise me it shall be a secret between us forever. I'll loan you $5,000—that means, give it to you, for you'll lose it, of course—but you are never to tell that I was such a fool. I believe in you, Sib, but I don't believe in this telegraphy." The check advanced upon those conditions was the germ of a princely fortune.

Sibley was becoming disgusted with Rochester capitalists. They would attend the meetings in his office, but when it came to signing their names for $5,000 worth of stock, he might as well have asked them to lend a hand in digging a well in the air.

"I will give them one more chance," he said. "It shall be the last call"; and one evening some twenty-five Rochester men assembled in Mr. Sibley's office in the Arcade. No doubt a

good majority of them accepted the invitation vowing they would not be enticed into embarking upon what they considered a very leaky boat. They knew how Sibley could talk when he was in dead earnest, and the powerful magnetism of the man. Telegraphy was unlucky. "Have nothing to do with the unlucky," said the cautious Rochester man.

The photographer who had uncovered his camera upon that group had made a good investment in Western Union. There was Sibley, in the vigor of his days, his penetrating eye forecasting in each face the result of the meeting. There were Isaac R. Elwood, Isaac Butts, Joseph Medbury, H. S. Potter, G. H. Mumford, Addison Gardiner, Samuel L. Selden, E. P. Willis, Don Alonzo Watson, G. S. Burbank, J. B. Stilson, Aristarchus Champion, and W. H. Cheney, men whom Fortune was regarding with exceptional favor upon that occasion—placing within their reach a marvellous opportunity. But how were they to know that she was about to turn her wheel upward with such rapidity; that her wand was nothing more than the page of legal cap waiting their signatures upon Mr. Sibley's table?

From addressing them collectively Mr. Sibley appealed to each in turn. Would they subscribe $5,000 each that evening, the ultimate test of their faith in the project? He should leave the city the next day, for there was no time to be lost in securing certain property necessary for the basis of the organization.

Thereupon Aristarchus Champion, the prudent millionaire, found tongue to say:

"You admit, Mr. Sibley, that the telegraph is a failure?"

"I do," was the emphatic response.

"And you further admit that each company is a failure—that in particulars and generals the whole thing is a failure?"

"I do."

"Then how is this consolidation of failures to escape failure? If there is nothing in the result which is not in the cause, where is the element of success to come in? Would collecting all the paupers—the social failures of Monroe County—into one organization, composed entirely of paupers, insure their success and make them men of fortune?"

Isaac Butts must have taken a heavy pinch of snuff upon that, and the undecided must have felt that Aristarchus Cham-

pion was a wise logician. But conviction in this case with Sibley was stronger than syllogism. Would Mr. Champion sign the paper? Mr. Champion would not.

"Admitting all that you have said, Mr. Sibley," said Judge Gardiner, serenely—"admitting that this organization by the investment proposed may reap a certain and increasing success, is it at all probable that you or I, or any here present, will live long enough to see your prophecy fulfilled, to reap the benefit of faith in your seership?"

Neither would Mr. Sibley discuss the question from that outlook. There was the paper. Would Judge Gardiner sign it?

The name of Addison Gardiner was the first on the list.

George H. Mumford sat for awhile twirling his thumbs when appealed to individually by Mr. Sibley.

"It looks to me like a nest of boxes," he said at last. "We must open a great many before coming to the one that holds the promised treasure, and we may find nothing after all. We must buy up line after line—the purchase of each the sequence of a preceding purchase." Then he thought awhile in silence, and signed his name.

"I agree with Mr. Champion," said Gideon Burbank, and J. B. Stetson testified the same, and W. H. Cheney.

"Things looked serious," said Mr. Sibley, in describing the meeting, "and I began to think my cake was dough after all."

Don Alonzo Watson knit his brows.

"I'll tell you in the morning. Perhaps I'll take all I can pay for." He did advance $5,000, but not because he believed he should not lose it in the end.

"The ninety thousand dollars subscribed at that meeting," says Mr. Sibley, "was all the money that was ever paid. The balance was money loaned on bonds of the company, and individual loans. Isaac Butts promised the other ten and paid it in stock of other lines. That one hundred thousand dollars, with what was gained by the consolidation with the House Lines outside of the State of New York, constituted the property of the Western Union Telegraph Company, and soon exceeded in value the whole assessed value of the property, real and personal, of the city of Rochester.

"As fast as we could make a line pay seven per cent, we put it in. The increase was in making worthless property valuable. The original stockholders, the signers for $5,000 could not have escaped becoming millionaires if they had held on to their stock. Hiram Sibley, H. S. Potter, Joseph Medbury, and Don Alonzo Watson alone retained their original shares, besides buying up from others."

The story of how Mr. Sibley bought up the stock of several heavy holders, paying par for it, and so confirming the belief of many that he was insane, is familiar to Rochester bankers. Even Samuel L. Selden caught the fever of selling out, and would have cleared himself of Western Union stock, but Sibley's regard for the man left one-half of his shares upon his hands. One large holder of shares whom Mr. Sibley consented to buy out, and that at better terms then he expected, straightway called in many witnesses to hear what the seller could not believe, viz.: that Hiram Sibley was willing to take not only his stock off his hands, but that of several others in whose salvation from ruin the seller was interested.

The mental anxiety endured by some of those early stockholders was pathetically expressed in their letters to Mr. Sibley at the time, begging him to sell their shares for what they would bring. "If nothing I can say will touch your heart," wrote one of the subsequent magnates of Western Union, "have pity upon my wife and my children." Mr. Sibley's answer to that letter, the terse reiteration of his confidence in Western Union, and what his "pity" for the wife and the children plainly dictated, was characteristic of the man, who although finding nothing exhilarating in the early monthly balance-sheets of the company, knew to a certainty what the future had in store.

Those were the days when Sibley is said to have gone up and down the land, "grip-sack" in hand, on "a line forage"—that is, buying up telegraph stock at nominal prices. Within forty-three days he acquired the majority of the stock necessary for operations. As Trustee with Samuel L. Selden, of the New York and Mississippi Valley Printing Telegraph Company (House Patent), a consolidation of that company had been effected with the Erie and Michigan (Morse Patent) in 1856, under the title of the Western Union. The idea of the Western Union was the federation of the telegraphic interests of the

country. The depression in telegraph stock made acquisition of it an easy matter comparatively, to one acquainted with the financial embarrassments of the different companies. Mr. Sibley gave his time for more than three years to buying up the stock of the different corporations—some of it as low as two cents on a dollar—and in consolidating the lines of thirteen States.

There was but one ending to the majority of telegraph companies after the consolidation of the Western Union. Sooner or later they were merged under the administration—which made the existence of rivals almost impossible. The stock bought for a song became valuable in the hands of the new corporation. The capital of one perishing company—for illustration—valued at $240,000, was easily bought by Mr. Sibley at less than two cents on a dollar. What was adjudged to Ezra Cornell—who gave the Western Union its name—as worth about $50,000 in 1857, required the issue to him of nearly $2,000,000 of Western Union stock in 1865. The price paid for "the O'Reilly lines" was the cost of running them for one year. If Fortune was a little slow in turning her wheel for the anxious projectors of the Western Union, sometimes tantalizing them with a pretence of a downward movement, so suddenly did they find themselves at the apex of success at last, it is said that the Secretary of the company was fairly confounded by the incoming overwhelming tide and almost doubted his ability to read figures, if not his own sanity.

For sixteen years from the time of its organization Hiram Sibley, as president or vice-president, was the directing spirit of the Western Union. His co-workers were mainly Rochester men. The headquarters of the company was not removed to New York until 1865, the year following the memorable excitement resulting from the declared dividend of the company, December 23, 1863, when the stock rose to 225, and the holder of the most minute quantity was believed to be a second Aladdin. The golden possibilities of Western Union, the "crazy scheme" they had so reluctantly endorsed, made millionaires of the original stockholders. "Stocks went up," it was said, "with every smile on Sibley's face." It was at this time that, as Reid tells the story, "pianos, guitars, furniture, mortgages and homesteads were converted into Western Union stock, and while the

HIRAM SIBLEY
Pastel Portrait, made by Parsons, London, 1898.
Now in the gallery of The Rochester Historical Society.
Presented by Mr. Hiram W. Sibley.
(*Mr. Hiram Sibley died at Rochester, New York, July 12, 1888*)

public mind was thus excited the Board declared a dividend of one hundred per cent, increasing the capital to $21,068,400. It was clear and unmixed water. This dividend after a few years seriously endangered the stability of the company, and rendered its administration obnoxious and perilous."

"It was a red-letter day in Rochester," says Reid. "The duplicated stock was carried home by its happy recipients, and locked up. . . .with a smile of exultation, as if the battle of life had been fought and won."

"But the added millions," says Reid, "became a millstone, the full weight and drag of which was not felt for years. It was realized when leading telegraph companies came to form with the Western Union a great compacted company. To settle the representation of capital on a just basis, many millions of stock in excess of what would have been necessary had that hundred per cent dividend not been declared, had to be issued. The water in the capital of one company had to be equalled with water in all the rest. Instead of an easily handled capital of at most $25,000,000, a swiftly coming era of shrinkage and broken values had to be confronted with one of $41,000,000. But the company was strong enough to bear the strain, as well as the loss of $3,000,000 in the Russian extension (1867). The value of its property was increased by twenty millions of dollars within the next ten years."

"There was never a drop of water put into Western Union stock," said Hiram Sibley, "before the consolidation with the American Telegraph Company. Up to that time the stock of the Western Union measured dollar for dollar with the original aggregate stock of all the companies of which it was composed."

The laying of the Atlantic cable (1857) was the enterprise of the American. It was a powerful organisation. July 1, 1866, it exchanged its capital of $4,000,000 for an issue of $12,000,000 of the Western Union, and was merged with that organization.

Mr. Sibley's connection with the Western Union practically terminated in 1869, when he resigned his position as vice-president. How largely Rochester was represented in the Executive Board of the company, and in its leading stockholders during the sixteen years of its direction by Mr. Sibley, is shown in the reports of the company. Within that sixteen years the

number of telegraph offices was increased from 132 to over 4,000, and the value of the property, originally costing $220,000, increased in value to $48,000,000. The first secretary and treasurer, Isaac R. Elwood, of Rochester, had much to do with the management of the lines, and to his superintendence of the great and growing corporation, his foresight in providing for emergencies by contracts and leases that are models of their kind, a good share of the subsequent prosperity of the company is due. Mr. Elwood was temporarily succeeded by B. R. McAlpine, of Rochester. The names of Rochester men who have been prominent in the Western Union are as follows: Hiram Sibley, Samuel L. Selden, Isaac R. Elwood, Isaac Butts, Henry S. Potter, Joseph Medbury, Alvah Strong, George H. Mumford, Addison Gardiner, Freeman Clarke, D. A. Watson, O. H. Palmer, E. P. Willis, B. R. McAlpine, R. H. Rochester, J. B. Van Every, Anson Stager, James D. Reid, Sanford J. Smith.

"Independent of Western Union," said Mr. Sibley, "I should not be worth one-half of what, through it, I have been enabled to give away."

Mr. Sibley was a generous donor to the University of Rochester. Sibley Hall was built by him, at a cost of over $100,000, and the University has been enriched by many of his gifts. The Sibley College of Mechanic Arts, of Cornell University, is another outcome of Western Union, and the founder's old friendship for Ezra Cornell began in the dark days of telegraphy. The enumeration of Mr. Sibley's public benefactions, with those of other Rochester capitalists who found their fortune in Western Union, is not within the scope of this article. Suffice it to say that if all that has been done for Rochester by the wealth gained in Western Union could be subtracted, there would be a sorry change.

Editor's Note: The extensive documents of Henry O'Reilly as to the origin and early progress of the telegraph system were presented to The New York Historical Society in May, 1859. At a later date other papers on the same subject belonging to Mr. O'Reilly passed into the custody of The Rochester Historical Society.

The biography of Hiram Sibley and the stories of his building the line to the Pacific coast, as well as his connection with the line to Russia, are set forth in "Memories of Hiram Sibley," by Hiram W. Sibley (Publication Fund Series, The Rochester Historical Society, Vol. II, pages 127-134).

Old Letters from the Wilderness

The Jesuit Relations

By Rev. Francis X. Talbot, S. J.

Contributed for Publication, Volume V, Publication Fund Series,
of The Rochester Historical Society, 1926.

Editor's Note: The Rochester Historical Society recently has added to its library Miss Edna Kenton's single volume abridgment of Reuben Gold Thwaites' monumental work, *The Jesuit Relations and Allied Documents*. In her book Miss Kenton has accomplished a remarkable editorial feat which is worthy of special comment. Into the compass of a single volume (Albert and Charles Boni, New York, 1925) she has brought seventy-three volumes, and has succeeded in pouring the wine from the great chalice into the small cup without spilling much of the essence. Her brilliant work is among the outstanding books of the year in the historical field.

Through the generosity of Admiral Franklin Hanford, of Scottsville, New York, the library of The Rochester Historical Society possesses one of the rare sets of the seventy-three volume work of which Reuben Gold Thwaites, secretary of the Historical Society of Wisconsin, was the editor (Cleveland, The Burrows Brothers Company, Publishers, 1896–1901). This edition consisted of only seven hundred and fifty sets, all numbered; of which The Rochester Historical Society set is autographed Number 264. This small edition made the *Relations*, for the general reader, as inaccessible as ever. Miss Kenton's abridgment has at last placed this wonderful record within reach of all the people; and every intelligent American citizen should have knowledge of the period covered, 1610–1791. This thrilling story includes the Jesuit Missions in our own Genesee Country. (See "The Jesuits and their Missions in the Genesee Country," by Nathaniel S. Olds, Publication Fund Series, The Rochester Historical Society, Volume IV, pages 121-131. See also "The Jesuit Relations, and Other Mission Records, a Chronological Bibliography," Narrative and Critical History of America, by Justin Winsor, Volume IV, pp. 295-316.)

Under the title, "Old Letters from the Wilderness," Rev. Francis X. Talbot, S.J., Literary Editor of *America*, National Catholic Weekly, comments on the *Jesuit Relations* and Miss Kenton's work. Through Father Talbot's courtesy his article is contributed for publication below:

THAT ubiquitous fellow, the Blackrobe, was an inveterate letter writer. Though his knees were his table and the flickering light of a smoking wood fire was his lamp and gunpowder mixed with water was his ink, his readers were the most cultured dandies of Europe and the fastidious ladies of

the most royal court of all times. Through the greater part of one hundred and fifty years, the French Jesuits who came to convert the Indians of New France kept sending annual batches of letters and journals and reports to their friends and superiors in the old country. Many of these documents were confidential and official, a great number were friendly notes, but a goodly portion of them were public broadsides intended for wide circulation. During the first half of their early era of the occupation of Northern America, the Jesuit missioners carried on a propaganda that has seldom been equalled in intensity. They wanted money for chapels in the wilderness and for supplies for themselves and the Indians, they had to offset the plots and machinations of their enemies near the throne, they needed men of calibre and of zeal to carry on their apostolate. Thus they kept the romance and the tragedy, the needs and the aspirations of New France vividly before the eyes of the whole of Old France.

When they have all been assembled, these documents, presenting an intimate and complete account of the Jesuit activities in New France from 1611 to 1789, form an impressive total. Every scrap of them that was extant was gathered together by Reuben Gold Thwaites. He had accurate translations of them made into English, edited them in a profoundly scholarly way and annotated them by illuminating explanations. His complete work, *The Jesuit Relations and Allied Documents*, comprises seventy-three sizable volumes. Unfortunately, only seven hundred and fifty copies of this monumental achievement were printed.

Professor Thwaites gave the *Jesuit Relations* to the scholar. There was opportunity for someone to open the *Relations* to the world at large. And so, some two years ago, Edna Kenton persuaded her publishers to allow her to arrange a one-volume abridgment of Thwaites' seventy-three volumes. In this, Miss Kenton showed some of the vision and much of the reckless daring of the men whose story she essayed to narrate. When I was first consulted about this project, I felt that it could not be done, mechanically, sympathetically or in a way to please Catholics, at least by Miss Kenton. But now that I have read every word of *The Jesuit Relations* (A. and C. Boni), selected and edited by Edna Kenton, I reverse my pessimistic

judgment and confess that Miss Kenton has performed her difficult task brilliantly and satisfactorily, even to the successors of the Blackrobe in America. With such an abundance of romantic material to choose from, Miss Kenton could scarcely have avoided making an interesting book. She could have failed easily, but she has in no wise failed, in making a book that was complete in its narrative, that was sympathetic to the religious ideals of its characters, that was illustrative of their amazing versatility in research, that would show these Jesuit pioneers as they were: explorers, scientists, linguists, ethnologists, economists, litterateurs, humorists, dare-devils, apostles, martyrs and saints.

It is difficult to discuss with equanimity such a narrative as this presented in an abridgment of the *Relations*. There are in it passages of fine humor and quaint whimsicality, such as that of the sermon abruptly finished by the cry of "codfish," or of Marquette's amazement when he first glimpsed a Mississippi catfish, "a monster with the head of a tiger, a sharp nose Like That of a wildcat, with whiskers and straight Erect ears;" or of the first extant description, written by Le Jeune, of that strictly native animal, "a symbol of sin," "that ought to be called Jupiter's little dog. But it is so stinking and casts so foul an odor, that it is unworthy of being called the dog of Pluto. No sewer ever smelled so bad," and that in a burst of nausea concludes, "I believe the sin smelled by Sainte Catherine de Sienne must have had the same vile odor."

In striking contrast to such passages are others that describe events in which there is bloody tragedy and supernatural heroism. The introductory document, written "By Father François de Crépieul, Jesuit, and an unprofitable servant of the Missions of Canada, from 1671 to 1697—which completes the twenty-sixth wintering in The Service of the Tadoussak Mission, and the fourth at The Mission of St. Xavier," strikes a poignant note even in its first sentence: "The life of a Montagnaix Missionary is a Long and slow Martyrdom; Is an almost continual practice of patience and Mortification; Is a truly penitential and Humiliating life, especially in the cabins, and on journeys with the Savages." No finer panegyric was ever penned than that of Blessed Isaac Jogues in his "Account of René Goupil," the first of the eight North American Martyrs.

Jérôme Lalemant's, "How Father Jogues Was Taken by the Iroquois, and What He Suffered," is easily the best as it is the first narrative of the second North American martyr. The letters detailing the heroic deaths of the other martyrs, of de Brébeuf, of Garnier, of Chabanel, are masterful in their artistry and unctuous in their spirituality. And one may search far for a better description of the death of a saintly man of God than that given by Claude Dablon of the last hours of Marquette, "Stretched on the ground in much the same way as was st. francis xavier, as he had always so passionately desired, and finding himself alone in the midst of These forests."

American historians, no matter what their religious bias may have been, are uniformly enthusiastic concerning the value of the *Jesuit Relations* as the most important contemporary documents of colonial America. The English, Dutch and French colonists were so preoccupied with the task of digging in and fighting, that they could spare not a thought for scholarly investigations. The early Indians were a nomad race that left no monuments, no books, and few traces of any sort. But the Jesuit missioners were formed scholars and insatiably curious. They were intrigued by the Indians whom they came to convert and by the virgin world into which they were penetrating. Accordingly, they are the first and the most accurate witnesses to every phase of the American scene in the seventeenth century. They "put on" the Indian, for they were Catholic missioners. With the savage they foraged for food and starved, they slept in his cabin and orated at his councils, they contracted his diseases and nursed him and themselves to health. Meanwhile they were studying him in his native haunts before he was made captive and demoralized by the whites. They spelled his words and put them into grammars and dictionaries, they studied his diseases and wrote medical treatises on the sickness and its remedy, they tested his physical and his intellectual qualities, they collected his traditions and folklore, they analyzed his music and his dance and his flaming oratory, they composed treatises on his moral code and his immoral practice, on his worship and his primitive religion. In a word, the Jesuit missioner is the original historian of the Indian of North America, and the preserver of a primitive civilization that would, in great part, otherwise have been lost.

In following the roving savage, the missioners became acquainted with the unexplored wilderness and were the first to publish exact information as to the extent and the geography of what is now Canada and the United States. The first of them came to Maine and Acadia in 1611. By the time the Puritans had dared to venture from Boston to Connecticut, the missioners had penetrated to Labrador and the Hudson Bay region. While the Dutch were still exploring one hundred and forty miles of the Hudson River, the missioners had opened up two thousand miles of the St. Lawrence and had come down through Lake Champlain and Lake George to the outpost at the present Albany. Twenty years before the Carolinas had been formed on the coast, the Jesuit explorers had traveled all of the five Great Lakes, had built their chapels on the far shore of Lake Superior, and had wandered through Wisconsin and the neighboring states. By 1660, they were making crucifixes from Lake Superior copper and trading the lead that they had picked up in the vicinity of Dubuque, Iowa. Allouez, in a two-year jaunt, 1666-67, tramped and paddled through six thousand miles of the great Northwest. Fifteen years before the first inter-colonial war began on the shores of the Atlantic, Marquette, that unbelievable tourist, had skirted the eastern half of the northern United States boundary and had discovered the full length of the Mississippi to within a few miles of its mouth. In 1659, Lalemant reasons that there is an ocean to the west; he suggests an attempt to reach Japan that way. It is no exaggeration to claim that the authors of the *Jesuit Relations* were the most brilliant group of explorers that this nation has had. They were, besides, the most indefatigable recorders of all they saw in America during its "forest primeval" period, when the red man roamed free, before the pale-face scarred it by his villages and leveled it by his roads.

Throughout these arduous travels, the missioners kept their eyes alert for the phenomena of nature. They were botanists and zoologists, astronomers and metallurgists; they observed the fertility of the soil and climatic conditions, they were economists and sociologists. The documents that they kept sending to their friends in Europe, nearly three centuries ago, are even now judged authoritative treatises on the insects, the animals, the plants, the minerals of the United States.

They are, in addition, vivid pictures of the social, economic and military life that the early settlers in the States practised. The bewigged and powdered nobleman near the throne of Louis XIV often must have exclaimed, after he had read these letters from the wild West, "What colossal liars these priests be!" In our day, rereading these same documents, we can exclaim, "What profound scientists and exact observers these heroes were!"

Such is part of the colorful, picturesque panorama that Miss Kenton spreads out in her one-volume *Jesuit Relations.* She has chosen some thirty-eight documents from the seventy-three volumes of Thwaites and with them she has arranged a continuous narrative that covers a period of one hundred and seventy-five years. She has shown a scholarly regard of the historical importance of her documents and of their varied appeal. Best of all, she has allowed the writers of the *Relations* to tell their own story in their own words, with their own punctuation and their own weird system of capitalization. Her choice of documents is illustrative of the kaleidoscopic contributions made by the Jesuit pioneers to American science and literature, as well as of the high idealism, the apostolic zeal and the noble desire for martyrdom of these same front-line soldiers of Christ.

It is true, as charged, that Miss Kenton does not publish the documents in their entirety. But if she had attempted to do any such thing, she would have failed to tell her complete story in one volume and she would have caused interest to flag by useless repetitions of the same event. In her omissions from the documents, she does not suppress the really important details contained in them. It would have been well had Miss Kenton indicated all her omissions from the original text. In failing to do so, she committed a blunder in scholarship. But it is unfair to assert that through such a blunder she has garbled the Thwaites version. On the contrary, she has as admirably preserved the Thwaites spirit, shown in the Introduction which she reprints, as Thwaites himself has preserved the spirit of the letters and journals written by the Jesuit missioners and martyrs.

UPPER FALLS OF THE GENESEE RIVER, 1755-1763
Drawn by Captain Lieutenant Thomas Davies, of the English Royal Regiment of Artillery.
(See Editor's Note, herein, on "Casconchiagon")

Casconchiagon

The Genesee River

By Edward R. Foreman

Editor's Note: Recently Mr. Edward G. Miner purchased abroad two complete sets of six engravings made from drawings showing early representations of what is now hydro-electric power in the Genesee Valley and elsewhere. One of these sets is owned by the Rochester Gas and Electric Corporation, and the other is retained by Mr. Miner. Three of the engravings show the upper, middle and lower falls of the Genesee River, within the present city of Rochester. These three views are reproduced in this book, through Mr. Miner's courtesy.

The six drawings above referred to are all copper-plate engravings, oblong folio size. The views are as follows: 1. Southeast View of Great Cataract, Casconchiagon; 2. Southeast View of Lower Cataract, id.; 3. Northwest View of Second Falls, id.; 4. Northwest View of Cohoes Falls; 5. North View of Passaic Falls; 6. East View of Niagara Falls.

Nos. 1 and 2 were reproduced in steel engravings in "The Documentary History of the State of New York," by E. B. O'Callaghan (Octavo Edition, Albany, 1849, Vol. II, pp. 1142, 1164; Quarto Edition, Albany, 1850, Vol. II, pp. 665, 676); and small cuts were republished in "Semi-Centennial History of the City of Rochester," by William F. Peck (1884).

The late J. Sherlock Andrews owned Nos. 1 and 2, which he bought of George Moss. After Mr. Andrew's death his estate presented to the library of The Rochester Historical Society the framed copy of No. 1.

The late William F. Samson owned a copy of No. 3, and the view has not been reproduced in any book, prior to this volume.

The late Peter A. Porter owned copies of Nos. 3, 4, 5 and 6. He placed the date of the original drawing of No. 6 (Niagara Falls) as 1759, the date of the surrender of Fort Niagara, because Lord Amherst was then in command of the British troops, and in high favor in America; hence the dedication of that drawing to him. In "Porter's Guide to Niagara" (p. 301) appears the statement: "Probably the first picture of Niagara after the British acquired possession of this territory was an engraving from a drawing by Captain Thomas Davies, dedicated to General Amherst."

Dr. Arthur C. Parker says that "Casconchiagon" is a Seneca word, Gas-kon-sa-a-gon, meaning, literally, "river-of-falls-upon-it." The late Dr. Howard L. Osgood thought the word meant "place where you can go under the falls." George H. Harris spelled the word "Casconchagon." Daniel de Joncaire, Sieur de Chabert, called it "Gaschonchiagon."

Rev. Pierre Francois Xavier de Charlevoix, S.J., stopped at the Genesee River in May, 1721, on his journey westward, and writing from Niagara says:

"I departed from the Riviere des Sables [Irondequoit Bay] the 21st, before sunrise; but, the wind continuing against us, we were obliged at ten o'clock to enter the bay of the Tsonnonthouans [Braddock's Bay]. Half-way from the river of Sables to this bay there is a little river [the Genesee] which I would not have failed to have visited, had I had been informed sooner of its singularity, which I have learned just now on my arriving here. They call this river Casconchiagon. It is very narrow and of little depth at its entrance into the lake. A little higher it is one hundred and forty yards wide, and they say it is deep enough for the largest vessels. Two leagues from its mouth we are stopped by a fall which appears to be sixty feet high, and one hundred and forty yards wide. A musket shot above this we find a second of the same width, but not so high by two-thirds; and half a league further, a third, one hundred feet high, good measure, and two hundred yards wide. After this we meet with several rapids; and after having sailed fifty leagues further we meet a fourth fall [Portage] every way equal to the third. The course of this river is one hundred leagues, and when we have gone up it about sixty leagues we have but ten to go by land, taking to the right, to arrive at the Ohio, called La Belle Riviere. The place where we meet with it is called Ganos, where an officer worthy of credit [M. de Joncaire] and the same from whom I learnt what I have just now mentioned, assures me that he had seen a fountain the water of which is like oil, and has the taste of iron. He said also that a little further there is another fountain exactly like it, and that the savages make use of its waters to appease all manner of pains."

Captain Francois Pouchot, the eminent French Military Engineer, in his "Memoires," said: "A little before coming to Fort des Sables, we find the mouth of the river Casconchiagon, which forms a bay of sufficient size and depth, but there is a bad bar at its entrance. The river has a much longer course into the interior than any other on this coast. It has three falls with banks on the sides almost as fine as those of Niagara." The excessively rare original of M. Pouchot's work (Yverdon, 1781) is in the library of The Rochester Historical Society, as well as the scarce translation of Franklin B. Hough (Roxbury, Massachusetts, 1866).

Early maps showing the Casconchiagon are discussed by Dr. Frank H. Severance in his "Old Frontier of France" (Vol. I, pages 5-7; 10): Champlain's Map of 1612 shows a stream corresponding to the Genesee River, flowing into the unnamed lake from the south. Sanson's map of "Canada or New France," dated 1656, also shows the Genesee. This map was published in Paris by the official map-maker of the kingdom, thirteen years before La Salle came to our region. The Gallinée map of 1670 indicates the Genesee, though carried inland but a short distance. The maps of the French engineer, Jacques Nicolas Bellin, mark further progress. The Genesee River is fairly well shown, but not named, on his "Louisiana, Course of the Mississippi and Neighboring Countries," dated Paris, 1744. A year later Bellin published a map of "The Western part of New France," bearing the unnamed Genesee River, along which is printed: "River unknown to the geographers, full of falls and cascades." From this time on the Genesee River is shown on most of the maps of this territory.

Professor Herman LeRoy Fairchild, Emeritus Professor of Geology of the University of Rochester, has made the following interesting comments on the Davies' drawings (*Rochester Democrat and Chronicle*, July 18, 1926):

LOWER FALLS OF THE GENESEE RIVER, 1755–1763
Drawn by Captain Lieutenant Thomas Davies, of the English Royal Regiment of Artillery.
(See Editor's Note, herein, on "Casconchiagon")

"What's in a name? Much more than the poet allows, and especially for geographic and place names. A pleasing sound carries approval. Would our city have been as fine with its Indian name Ga-sko-sa-go as with the smooth and sonorous Rochester? If Niagara (pronounced Nee-ah-gah-rah) were called 'Big Falls' it would lose in attraction, and honeymooners would pass it by. The mellifluous 'Genesee' has gained for our river fame and favor.

"But, it appears that Genesee is not the correct name of the river. By rule of priority the river's true name is Casconchiagon. The reader is not expected to pronounce it. This name, and also Little Seneca, were used before the year 1760. The name Genesee dates from about 1775–1790.

"Restoring the early name will, of course, make trouble, much dislocation and literary confusion. *We can smile at the difficulty that Swinburne, our Poet-Laureate, will have in finding rhymes for the name while rewriting our college songs.*

"Our students of local history and delvers into the antiquities of Western New York must know of this matter of name; but they have not dared to reveal it. It now comes to public attention through the activity, curiosity and antiquarian zeal of Mr. Edward G. Miner. While rummaging in the shops of London, he found three large copper-plate engravings of cataracts 'On the Casconchiagon or Little Seneca's River on Lake Ontario,' drawn on the spot by Captain Lieutenant Thomas Davies, of the Royal Regiment of Artillery. They are undated, but quite certainly were sketched sometime during the French and Indian War, the years 1755–1763. They were published in 1768.

"These pictures are of the three falls in the Rochester canyon, and are entitled 'A southeast view of the Great Cataract,' 'A northwest view of the Half Moon or Second Fall,' and 'A southeast view of the Lower Cataract.'

"It is now discovered that those three views of the Casconchiagon falls are part of a set of six sketches of American cataracts, by Captain Davies, and Mr. Miner has recently imported the complete set. The other pictures are of the falls at Cohoes (spelled Chohoes); the falls of the Passaic, in New Jersey (spelled Pisaiack); and of Niagara. The latter carries a dedication as follows: "To his Excellency Lieutenant General Sir Jeffrey Amherst, Knight of the Most Honorable Order of the Bath, etc. These six views are most humbly inscribed by his Excellency's most devoted servant, Thomas Davies.'

"These engravings have historical value and special interest for Rochester. We find that our scenic features have connections with the French and Indian War and with colonial history. We do not know the history of the sketches nor of their author. Apparently he was with the English forces on the south shore of Lake Ontario.

"To our eyes, trained to photographic detail and perfection, the picturing of the falls is "sketchy" and somewhat fanciful. This applies especially to the lower falls, where the observer is standing beneath an arch of rock or as if he were looking out of a tunnel. It is probable that the sketches were made in pencil, retouched from memory and perhaps amplified by the engraver. They are good examples of pictorial art before the invention of photography. And they are extremely valuable as being the earliest pictures of our falls and of the normal river

flow, two hundred years ago, before there had been any human interference with the forest and the river. The falls are now so changed by utilization that the comparison is striking."

As might have been expected, Mr. Thomas T. Swinburne, the true Poet-Laureate of Rochester, at once accepted the challenge implied by Professor Fairchild to master in meter the mighty "Casconchiagon." Mr. Swinburne has done so much to cast the mantle of romance over "Our own dear Genesee" that all of its names sing for him in fairy music. Such a task is easy for his pen. For many years he has been our accepted balladist. As such, he will never be forgotten as long as the songs of Rochester are sung. It was Andrew Fletcher, of Saltoun, who said: "I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

Below we give the poet's answer, which is dedicated to Professor Fairchild, who called him out:

CASCONCHIAGON

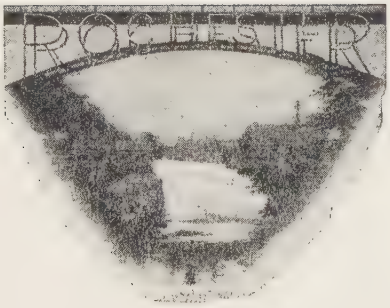
Ancient Indian name of the Genesee River

By Thomas T. Swinburne

Cascónchiagón! Can you not hear
The falls resounding in that word?
When first their roar fell on his ear
That was the sound the red man heard;
He thought the spirit of the stream
Was speaking in that mystic voice;
It mingled with his daily dream,
And made his savage heart rejoice.
Cascón! Cascón! the river sang—
Chiagón! the rocks in echo rang.
Cascónchiagón! Cascónchiagón!
The waters roar
From shore to shore,
As down the precipice they sprang.

Cascónchiagón! Along the vale
The red man sped his birch canoe,
Or on some hidden forest trail
Fleet as the wild gazelle he flew;
Gone are the beaver and the deer
That roved beside these canyon walls;
And they are gone who loved to hear
The murmur of the many falls.
Cascón! Cascón! they heard it say—
Chiagón! reechoed through the spray.
Cascónchiagón! Cascónchiagón!
The waters roar
From shore to shore,
As rolled the torrent on its way.

Cascónchiagón! There comes no more
An ancient myth into the mind
With that reverberating roar,
Bare rocks are all that we can find;
Upon the throne of that red god
We coiled a wheel of copper wire,
Then chained it to the whirling flood,
And now the river brings forth fire.
Cascón! Cascón! the waters sound—
Chiagón! the echoing rocks resound.
Cascónchiagón! Cascónchiagón!
The waters roar
From shore to shore,
As down the gorge they leap and bound.



MIDDLE FALLS OF THE GENESEE RIVER, 1755 1763
Drawn by Captain Lieutenant Thomas Davies, of the English Royal Regiment of Artillery.
(*See Editor's Note, herein, on "Casconchiagon"*)

Early Records of St. Luke's Church

Marriages, Baptisms and Deaths 1821—1847

By Anah B. Yates

Contributed for Publication, Volume V, Publication Fund Series, of The Rochester Historical Society, 1926.

NO one inexperienced in historical and genealogical research can appreciate fully the value of early records. Not only the history of a town, but of a state, in some important particular, may turn upon the records kept by a civic or religious corporation. The record of a birth, marriage, or death may determine the identity of a distinguished individual, and so prevent the historian from confounding him with another of the same name. Public records, church records, private diaries, a single leaf from an account book, or a receipt for a service, may determine a date or residence, and show the customs of the people at the time in which the event occurred.

Paxton Hood has defined genealogy as "the museum of life;" and history as "collective genealogy." In order to understand history we must first try to understand men and women, and he who knows men and women thoroughly will best understand the past work of the world, and be better fitted to carry on the work in the future.

It is one of the functions of The Rochester Historical Society to preserve upon the printed page original records, as source-books of local history. For this reason there is presented below a study of the early records of St. Luke's Church.

The parish of St. Luke's was organized July 14, 1817, in a schoolhouse belonging to Samuel J. Andrews, on the east side of the Genesee River, in what was known as the town of Brighton, in the county of Ontario. The corner stone of the present (1926) church building was laid May 11, 1824, and the edifice was first opened for public worship, September 4, 1825. On May 11,

1924, St. Luke's Church celebrated the one hundredth anniversary of the laying of its corner stone. Immediately thereafter a fund of over seventy-five thousand dollars was raised for needed repairs which were completed and celebrated March 29, 1925. For the full story of this glorious church, see the "Centennial Annals of St. Luke's Church, Rochester, New York, 1817-1917," by the Rev. Henry Anstice, D.D. (Rochester: Scrantom, Wetmore & Company, 1917).

A search of the early records of St. Luke's Church reveals the following Marriages, Baptisms and Deaths between the years 1821 and 1847:

MARRIAGES

1821

January 24, Elijah Parmer to Mrs. Betsey Dean.
June 28, William Charles to Miss Mary D. Tiffany.
July 18, Theodorus Bingham to Miss Matilda Hatch.
August 8, Philip to Sarah (both free blacks), at Geneseo.
September 16, Silvester H. Packard to Miss Maria Tinker.
November 18, Jesse P. Burdett to Miss Margaret McCrary.
December 6, Stephen Charles to Miss Jane Tiffany.

1822

January 3, Gerrett Smith, of Peterboro, to Miss Ann C. Fitzhugh, of Williamsburgh, Livingston Country, New York, at Williamsburgh.
September 8, Joseph Wedge to Miss Sophia Winslow.
September 26, Thomas H. Rochester to Miss Elizabeth P. Cumming.
October 1, Robert Clark, of Utica, to Miss Mary Haywood.
October 16, Asa Smith to Miss Mary Hinds.
October 17, John Merritt to Miss Margaret Eaton, both of Oak Orchard.
October 24, Calvin Gay to Miss Harriet Wheeler.

1823

January 1, Cornelius Rocafeller to Sally Rose.
January 28, Peter Pifer to Mrs. Maria Youngs.
February 25, Charles R. Ward to Miss Mary Cook.
April 27, Jonathan Packard to Margaret Covert.
May 7, Raphael Beach to Mrs. M. Safford.
May 15, Dr. Martin Johnson to Miss Patty Newcomb.
June 8, George McGregor to Sally Ames.
August 19, Thomas Love to Jane Earles (both of Greece).
September 7, Russell Dyer to Elvira Chapman.
September 11, John Cooley to Nancy Rose.
November 7, Marvin Redfield to Lucina Pratt.
December 21, Andrew B. Calhoun to Lucy Seymour.
December 25, Elijah Bronson to Dorothy Waterman.

December 31, Nehimiah Osborne to Harriett Little.
December 31, Avery Brown to Melinda Hatch.

1824

February 6, William S. Cuyler to Charlotte Handford.
April 18, Dr. James A Billings to Juliana Hinckley.
June 6, John C. Cooley to Eliza Parks (at Clyde).
June 12, Jacob Bailing to Ann Reace.
September 5, Marvin Kellogg to Mary Bostwick.
September 14, Jonathan Williams to Ruth Scott (at Charlotte).
September 23, Wilson Patchen to Eliza Wheeler.
October 20, Silvester A. Packard to Clarissa Wadsworth.
October 31, George Cannon to Margaret Barton.
November 25, George Roys to Elmira Yoscar?

1825

January 1, David Cable to Sarah Ann Calhoun.
January 13, Morris Alexander Butler to Jane Adams (blacks).
January 20, Richard Harvey to Mary Kenedy.
May 13, Loring Yerrington ? to Sally Hyde.
July 3, Archibald Hotchkiss to Emily Packard.
July 23, Daniel B. Barnard to Sarah W. Livingston.
August 9, James Sharp to Sarah Madon (blacks).
August 22, John Parrits ? to Mrs. Sarah Brown.
September 20, Ulysses ? Sage to Eliza Sargent.
October 20, John O'Brien to Joanna Northrop.

1826

January 17, Thomas Griffiths to Sarah Richardson.
January 18, George Walker to Hannah Benton.
January 25, James Stoddard to Mary Benningham.
February 19, Dr. H. Annis to Elizabeth Abbott.
April 18, Samuel Stone to Caroline A. Allcott.
April 29, Elias Wershong ? to Hannah Southwick.
May 2, Rev. John S. Stone to Sophia E. Adams.
May 21, Charles G. Cummings to Nancy Nurse.
June 14, Oliver Thomas to Mercy Smith.
July 14, Jacob Miller to Mary Ann Allen.
July 12, Peter ———— to Almeda Hazard (blacks).
July 23, Thomas Simpson to Agnes Johnson (blacks).
July 25, George ———— to Fidilia Fox (blacks).
September 9, Andrew Scott to Margaret Curry.
September 24, Joseph Tousey to Mrs. Laura Ann Spalding.
Jonathan King to Harriet Amanda Scrantom.

1827

January 8, George Edward Harral, M. D., to Miss Juliana Neafus.
January 31, Patrick Garrity to Mrs. Elizabeth Lindon.
February 21, James Counelass to Bridget Rowan.

February 8, John R. Clute to Miss Catherine Hotchkiss.
March 22, Henry Talbot to Miss Almira Richardson.
April 15, Bartholomew Travers to Judy Mullen.
May 2, Nels Thomson to Berta Crane (Norwegians).
May 15, David Moody to Miss Caroline Clark.
May 17, George King to Miss Emily Melville.
May 17, John Talman to Miss Maria Antoinette Livingston.
June 27, Quincy Stoddard to Miss Mary Caroline Flinn.
September 9, Isaac Ward to Miss Margaret Young.
November 18, Jesse Thurston to Miss Althea Ketchum.
November 20, Samuel Bemis to Miss Letitia Vance.
November 23, Jesse Wellard to Miss Jane Morgan.
December 24, John Tate to (?).
December 25, John Church to Miss Mary Leonard.

1828

January 10, Jacob Wheeler to Miss Julia C. True.
March 16, Samuel Barker to Miss Fatha McGuire.
April 8, Hobert Ford to Miss Sarah A. Ford.
April 18, Austin Seymour to Miss Martha Miller.
May 15, William Caldwell to Miss Sarah Bolton.
June 25, John Clark to Mrs. Mary Atwater.
September 26, William Agiton to Miss Jane Curry.
September 26, John Cartwright to Mary Ann Shales.
October 2, Royal Herrington to Miss Lucina Barker.
October 7, Dr. D. Marble to Miss Grace Ann Trobridge.
November 25, Isaac Loomis to Miss Lydia Chapman.
December 21, Augustus Garret to Miss Mary Tuttle.
December 25, Lot Bean to Miss Nancy Grey.
December 30, Daniel Coit to Mrs. Charlotte Adams.

1829

January 26, Nathan Lyman to Miss Abigail Cleavland.
March 1, Joseph Medberry to Miss Ann Covert.
April 15, William Ostater to Fanny Bree (blacks).
April 25, John Miller to Mrs. Agnes McGregor.
April 27, Charles Barney to Hannah Beman (blacks).
May 3, Joseph Edgell to Miss Charlotte Woodword.
July 1, Henry Hull to Miss Mary Scrantom.
October 14, Albert Porter to Miss Julia Mathews by Rev. Dr. Rudd, of Auburn.
September, Mr. David Hoyt to Miss Adeline Fisher Mason by Rev. O. C. Comstock, of the Baptist church.
September, Mr. William Brewster to Mrs. Pamela Babbit.
October 28, Dr. A. B. Luce to Mrs. Aurelia Taylor by Mr. Laning, of the Methodist church.
December 29, John White to Mrs. Ellen Coggar, all of this place.
December 31, William Cochrane to Miss Emma C. Sadler, of this place.

1830

March 9, William Chisholm Ross, merchant of Ancaster, U. C., aged 26, to Miss Frances Ann Tiffany, aged 21, of this place, by Rev. F. H. Cuming.

June 10, in St. Luke's church, George Jenkins to Sarah, daughter of Mrs. Grace C. Plum, of this place.

August 1, Samuel B. Dewey to Jane Augusta, daughter of William Myers.

September 7, Horatio Gates, of Lockport, to Miss Ann Edmonds, of Ballstown.

October 20, in St. Luke's church, Horatio N. Curtis to Miss Maria Neafus.

1831

February 2, in St. Luke's church, James Love to Widow Wrigley.

February 7, Nehemiah Case, of Buffalo, to Miss Sophia Jane Rowe.

April 6, in St. Luke's church, by Rev. Dr. Rudd, Rev. Francis H. Cuming, rector of Christ church, Reading, Pa., to Miss Charlotte Hart, daughter of the late Roswell Hart.

April 18, in St. Luke's church, Theodore P. Clark to Miss Frances Olmsted, daughter of —?—.

April 25, Cyrus Burt to Sarah Rebecca, daughter of William Myers.

May 2, in St. Luke's church, Elbert Scrantom to Elizabeth, daughter of Thomas Child.

July 10, Samuel D. Moore to Mary, daughter of Josiah Gilbert, of Brighton.

August 1, William Staunton to Eliza Ann, daughter of Joseph Field.

September 11, Benjamin Van Vleck to Elizabeth Smith.

September 19, William Kewley to Betsey Kewney (from Isle of Man).

1832

January 12, Asbury Huntoon to Maria Metzles, both of this place.

January 14, William Christian to Ann Cavendish, both from Isle of Man.

February 25, Charles Cretnay to Esther Tagart, from Isle of Man.

March 24, George Ford to Alice Good, both from Ireland.

May 23, Thomas Garratt to widow, Jane Quirk (Isle of Man).

June 6, ——— White, of Oswego, to Christiann Marckly.

June 12, Jerome McAllister to Ellinor Growdy (widow).

July 5, Marcus Morse to Elizabeth Sawyer.

November 14, Ariel Wentworth to Maria Blane; Samuel Drake to Miss ——— Covert.

December 17, Erasmus Darwin Smith to Miss Janet Morrison Griffin, daughter of Eben. Griffin, esq.

December 19, Joseph Emmingham to Jemima Vickers.

1833

January 5, in St. Luke's church, Henry Polkinghorn to Elizabeth Keil.

January 10, at Hampton, Livingston County, Lieutenant I. Williams Swift, U. S. N., to Isabella, daughter of Colonel W. FitzHugh.

January 28, Michael W. Byrne to Miss Cynthia Crippen, both of this place.

February 28, George W. Hempstone to Ann Frost, widow, and daughter of Colonel Histed, of this place.

April 18, Cornelius Van Slyck to Jane Messler, daughter of ———; Theodore Byrnes Hamilton to Miss Julia Maria Gibbs, daughter of Dr. O. Gibbs.
June 8, in St. Luke's church, John Full Lovecraft to Ellinor Gaskin.
June 11, Silas Frink to Miss Sophronia Wilson.
July 22, Milton Moore, of Newark, Ohio, to Henrietta Mary, daughter of Captain John T. Trowbridge.
October 4, Edward Parnamn to Elizabeth Edwards.
October 15, Rufus Keeler to Phoebe Vellen at the house of Mr. Graves.
December 26, George W. Crosby to Miss Amanda Langworthy at the house of Mr. Russel Green, Jr.

1834

January 8, Charles Thomson to Mrs. Melinda Bingham in the church.
February 25, Theron Taylor to Miss Dorcas Southwick, at the house of Mrs. Hall.
February 26, at Mr. Haywood's, Alfred C. Hough, of (?), to Miss Mary Taylor.
February 26, Samuel S. Wright, of Macedon, to Louisa Jane, daughter of Mr. Asa Weston.
May 10, William Warren, of Toronto, to Harriet, daughter of Greenslade.
July 15, at Pittsford, S. L. Petrie, of this place, to Miss Elizabeth Ferguson, of Penfield.
August 23, William Patterson to Miss Betsey Javeoa.

1835

January 7, at the house of Mrs. Luce, Charles H. Taylor to Miss Abby Morgan Safford.
January 14, at the house of K. Van Rensalaer, Buffalo Street, Ira S. Hatch to Miss Julia F. Moore.
May 2, Timothy Cozzens, from England, to Hester Taggart Cretnay (widow from Isle of Man).
May 4, Martin Briggs to Hannah C. Scrantom.
May 19, Martin Clapp to Miss Clarissa Smith.
June 16, Richard Penn Allen to Rebecca Sweetman.
June 24, Israel Dana to Charlotte Stanley.
July 28, Nicolas Tiemann to Mary Ann Rothgaugal.
September 5, William Fraser to Lucretian Hengstone.
September 15, Jeremiah Cartwright to Ann Allen.
October 12, Francis Marshall to Rebecca Rose.
October 13, Peleg Ross to Mary Jane Rash.
October 14, George Smith to Sophia Hoffman.
October 16, Thomas Bemis to Eliza Beasley.
October 21, John Beasly to Eliza Miller.
October 23, Ezekiel Wilson to Eliza Hilliard.
October 25, Lyman Metcalf, of Palmyra, to Harriet Bate, of Gates.
November 26, Dennis Connor to Mrs. Maria Moore.
December 21, Joshua Blackmore to Alice Bemish.
December 23, George Wilson to Mary Osborn.
December 29, Albert Ball to Charlotte I. Cull.

1836

January 6, William Allen to Ann Allen.
February 4, Joseph Buchanan to Rebecca Vanuce.
April 3, in St. Luke's church, Danel Boyle to Mary McDonald, both of Rochester.
April 12, Joseph Roycraft to Frances Bemish.
May 7, Joseph Pocock to Sarah Jane Rogers.
May 16, in St. Luke's church, John M. Winslow to Harriet Childs.
May 24, Samuel Witherspoon to Eliza Messler. In the city of New York, June 11, Otto Henry Miesegaes to Basilisa del Carmen Padron.
June 15, in the city of New York, Nathaniel T. Rochester to Catherine, daughter of the late James Cummings.
July 13, Peter Lindsay to widow Elizabeth Cooke.
September 22, Erasmus Peshine Smith to Miss Anna Beatty in St. Luke's church.
September 24, John Bemish to Alice Bemish.
October 27, Dr. Matthew Brown to Mrs. Charlotte Rawson.
November —, Ansel Roberts to Sarah Hatch, publicly in St. Luke's church.

1837

January 4, Mr. Charles Lewis, of Buffalo, to Miss Hester Christopher.
January 10, Mr. Thomas Ross to Miss Mary Levis.
February 11, Mr. George C. Wilson to Miss Mary Ann O'Ragan.
March 29, Mr. ——— Roberts to Miss Julia Dyer.
September 2, Mr. Robert Hutchinson to Miss Sarah Darling.
September 13, Mr. H. E. Whittlesey, of Hudson Columbia City, to Miss Jane A. Sheldon.
September 19, Mr. Andrew Jackson Langworthy to Miss Marietta McKraken.
September 25, in St. Luke's church, Monday morning, Mr. Henry Dally, of Davenport, London district in Upper Canada, to Miss Keturah Bianca Upjohn, of Pittsford; Joseph Hunt to Ann Melville.
November 3, John McCaughley to Margaret Stewart.
November 26, Henry Godden to Mary Beard.
December —, John Moriarty to Eliza Bemish King (widow).

1838

January 1, James Hunt to Elizabeth Hayes.
March 22, John Coughlen to Eliza Connell.
April 24, John Connell to Ann Attridge.
May 30, in St. Luke's church, Obadiah J. Clark, M. D., to Jane Keith.
May 30, by Rev. W. Prevost, at same time and place, Horatio Wolcott to Martha Sibley, daughter of General Hubbard.
June 11, in St. Luke's church, Carlos Cobb to Emeline, daughter of Joseph Field.
June 25, Daniel Clancy to Ellen Grogan.
July 7, Thomas Knowles to Mary Bemish.
September, Thomas Hanvey to Daphna, daughter of Benjamin Smith.
September 20, George Stokes to Mary D. Goff.

October 10, I. B. Van Every to Martha Caldwell.
October 21, in St. Luke's church, John C. Ackley to Miss Mary Moore, daughter of Ephraim Moore.

1839

January 28, at the house of Dr. Simon Hunt, Heman A. Moore, of Columbus, Ohio, to Mary A. Hunt.
February 19, Richard Matthews to Dora Williams.
March 13, Nathan Brand to Margaret Clark.
April 11, at the house of Dr. Brown, William P. Lathrop to Miss Jemima White.
May 23, Richard Kingston to Ann Knowles.
June 7, Daniel Bowland to Mary Ann Morgan.
June 25, John Owens to Margaret Jane Robinson, daughter of Matthew Robinson.
July 11, in St. Luke's church, Lewis P. Beers to Almira, daughter of Joseph Field.
July 13, John McElroy to Mary Evans.
July 24, William Goodenough to Maria Kidney.
August 31, Peter Fluett to Nancy Jane Kellogg.
October 3, John Crone to Elizabeth Bemish.
October 4, Orrin Jones to Ann Connel.
October 10, in St. Luke's church, Horace F. Horton to Miss Sarah D. Snooke.
October 16, in St. Luke's church, John Ray to Mary Ann Middleton (widow).
October 17, John Carlton to Alice O'Neal (widow).
October 24, Henry Turner, of Buckingham, England, now of Canada, to Miss Sarah Armstrong, late of Ireland.
October 24, Edward Hingstone to Miss Sarah Justice, all of Rochester.
October 30, by the Rev. Dr. Bruce, Montgomery Sherwood, of Tompkins County, to Catharine A. Roberts.
November 1, John Cornell, musician U. S. A., to Mary Oliver.
November 26, at the house of Samuel Bemish, Thomas Nicholson to Thomasa Bemish.
December 5, Andrew Attridge to Letitia Ross.
December 27, William Campbell to Isabella Attridge.

1840

February 4, at the house of Mr. Harris, James Morgan to Frances Harris.
February 4, at the same time and place, James Hoodger to Ann Wright, daughter of Daniel Wright.
February 26, in St. Luke's church, John Hitchcock to Sarah Shannon.
May 7, in St. Luke's church, Captain Martin Scott, U. S. A., to Lavinia, daughter of Gardiner McCracken.
June 22, Stephen Charles to Mary Ellinor, daughter of William Myers.
June 23, in St. Luke's church, John Chambers to Hannah Van Schoy.
July 1, in St. Luke's church, Abraham Hamilton Dietrich to Margaret Filon.
August 9, at Vienna, Ontario County, Abraham Myers to Sarah Ann Ecklee.
September 6, Charles Burch to Mary Cuscaden.

September 10, Elijah Ackley to Mrs. Semanthe Bartlette.
September 15, Thomas Choat to Eliza Wright.
September 24, at the house of Dr. Brown, William Paviour to Sarah Porter.
October 15, in St. Luke's church, George W. Ellis to Ann Maria Jones.
October 16, at the house of Samuel Attridge, William Attridge to Sarah Attridge.
November 11, at St. Luke's church, John Barrett to Jane Betteredge.
December 8, John Levis to Isagekka Duckett.
December 10, John Cutting to Elizabeth Woolley.
December 12, at the house of the rector, James Robinson to Maria Thompson.
December 28, Richard Bemish to Isabella Justice.

1841

January 8, William Rosekrauts to Mary Hickey.
January 12, at the house of Henry E. Rochester, Esq., Mortimer F. Reynolds to Mary Hart, daughter of the late Roswell Hart.
February 9, John Bemish to Sarah Attridge.
February 11, Michael Gallehar, of Mount Morris, to Ann Gosnell.
February 20, Richard Levis to Lucretia, daughter of John Williams.
February 23, John Paterson to Ellen King.
April 21, in St. Luke's church, William Barron to Emma Walford.
July 29, Thomas Allen to Rachel Bemish.
September 25, Peter Van Brocklin to Ellen Alexander.
October 29, Washington Gibbons, of Albany, to Mary L. Child.
October 27, Francis McCanty, Jr., to Bridget Connor.
November 3, in St. Luke's church, Fenner Ferguson, of Albany, to Helen Eliza Upjohn, of Pittsford.
October, in St. Luke's church, the Rev. Dr. Bruce Brinton, of Ohio, to Elizabeth, daughter of Ephraim Moore.
November 6, Henry G. Whittley to Ann Gosnell.
November 9, in St. Luke's church, Almerin Bingham to Harriet A. Gainer.
November 15, in St. Luke's church, Lansing Tooker to Mrs. Edna Trenchard, of Pittsford.
December 7, at the residence of David Hoyt, George W. Beardslee to Laura Hoyt.

1842

January 5, in St. Luke's church, James Phippen to Ann Tucker.
January 24, in St. Luke's church, Dr. John H. Van Every to Sophia Colman, daughter of the late Anson Colman, M. D.
February 9, Thomas Connel to Mary King.
February 17, in St. Luke's church, Robert English to Sarah Powers.
April 6, in St. Luke's church, Edward Kerny to Martha Skelton.
April 12, Thomas Duklow to Elizabeth Nicholson.
April 28, Charles Prowdley to Hannah Hutson, both of Lincolnshire, England.
May 4, in St. Luke's church, Thomas R. Williams to Margaret Davis (widow).
May 5, William Stiles to Susan Harris.
May 12, William Glover to Elizabeth Percival, both of Cobourg, Canada.
May 19, Samuel George to Lois Ann, daughter of the late Warham Whitney.

May 31, by the Rev. William Staunton, Alfred Ely to Caroline, daughter of Joseph Field.
July 18, in St. Luke's church, Charles Hendrick to Mrs. Ann Blakesley.
July 26, in St. Luke's church, Samuel Stevens, of Albany, to Mary Ward, daughter of Silas O. Smith.
August 20, William Connel to Elizabeth Dukelow.
September 15, William Goss to Harriet Walker.
September 29, James Campbell to Elizabeth Hall.
October 4, at the house of John McElroy, Daniel Brooks to Ellen Evans.
October 24, in St. Luke's church, Robert Carpenter to Maria Beck; Bernard McDermot to Mary Elizabeth Ward.
December 8, William Spencer to Susan Trimble.

1843

January 5, at the house of William McKnight, Esq., George W. McKnight to Elizabeth McKnight.
January 16, William Williams to Mary Cross.
March 6, at the house of Lyman B. Langworthy, Ambrose Crane, M. D., of Dubuque, Iowa, to Miss Ann Langworthy.
April 20, at the house of Edward Cowley, John Hoppen to Margaret Gillenders.
May 28, in St. Luke's church, Joseph Smith to Mary Jane Quinn.
June 16, Paul Kingston to Mary Catherine McCarty.
July 1, in St. Luke's church, George H. Blood to Margaret Thomspon.
July 25, in St. Luke's church, David Bush, Jr., of Shiawasse, Michigan, to Susan Lockwood, daughter of Roswell Lockwood.
July 25, in St. Luke's church, Alexander Scott to Ellen Steele, both of Ireland.
August 1, in St. Luke's church, Aaron Henry Wallace, of Mobile, to Eliza Ann Bristol.
September 29, in St. Luke's church, John Catlin, of Madison, Wisconsin, to Clarissa Bristol.
October 9, Thomas Lews to Ann Hayes.
October 21, John Copithorn to Grace Hagerty.
October 22, Thomas Hilliard to Elizabeth, daughter of Edward Bemish.
December 12, Abram Karnes and Martha J. Williams.

1844

January 14, Henry Dodge to Elizabeth Emma Jane Cottrel Cope Snooke.
February 13, by Rev. Mr. Douglass, George A. Knapp to Sarah Caroline Bingham.
February 20, Henry Dormon to Sarah Gosnell.
February 20, Henry Johnson to Fanny Clarke.
April 2, Charles Dana to Louisa Funnell.
April 23, Francis Skeuce to Elizabeth Gosnell.
September 4, in St. Luke's church, Alexander Skelton to Elizabeth J. Hilliard.
September 10, in St. Luke's church, Dellon M. Dewey to Sarah Jane Child.
October 31, Richard Levis and Ann Levis.
November, John Melvin and Margaret Gallagher.

December 5, William Lane and Mary Levis.
December 31, James Melvin and Ann Neale.

1845

January 2, James Gosnell and Eliza Righnourth.
April 10, John Fairbanks and Charlotte Lockwood.
May 9, John Willoughby Crawford and Helen Sherwood.
May 26, William Rochester Montgomery and Amanda Mills.
June 5, Barnabas J. Chapin and Clarissa A. Smith.
August 27, in St. Luke's church, N. Foster Bradstreet and Harriette Walker.
September 11, at the home of George Tanner, John Love and Jane Tanner.
September 25, at the house of Robert English, James English and Mary Powers.
September 30, William Miller and Susanna Clarke.
October 9, in St. Luke's church, Truman Brown and Charlotte Norton.
October 15, at the residence of Mr. Robert King, Henry Brinsmaid and Susan A. King.
October 27, in St. Luke's church, Frederick Markham and Adeline Haywood.
November 28, at the house of the rector, John King and Ann Ducket.
December 23, at the house of Mr. Thomas Gosnell, Ontario Street, Richard Ducklow to Avis Gosnell.

1846

January 10, at the house of Mrs. Phelps Smith, Timothy B. Grant and Delia A. Smith.
January 26, at the American hotel, State Street, John W. Burtis and Maria Decker. The former from Geneva, the latter from Ontario County.
February 1, at St. Luke's church, Wesley Goodwin and Caroline Simpson.
February 2, at St. Luke's church, Robert Allen and Mary Louisa Langworthy.
February 4, William P. Griffith and Mary McLary. This wedding was performed at the house of William P. Griffith.
February 12, William McGowan and Catharine Newman. This wedding was in St. Luke's church. At the residence of Ephraim Moore, George P. Wolcott and Caroline E. (Moore) Brinton. At the house of the rector, Edward Bemish and Mrs. Roberts (widow).
August 14, at the residence of Ephraim Moore, Esq., George W. Wyman and Mary Jane Ackley.
September 1, at the house of Calvin Lewis, Jerome B. Fellows, of Cleveland, Ohio, and Susan A. Lewis.
September 7, Richard Capithorn and Phillis Swanton.
September 14, at the residence of E. T. Watkins, Dr. Robert Wray, of Pittsburg, and Harriet Watkins.
September 23, at the house of the rector, Frederick R. Hall and Maria Sales.
October 13, John Melville and Alice Williams.
October 28, in St. Luke's church, John Warren and Anna Church.
October 28, Reuben Miller and Hannah Vovee.
November 7, William Love and Margaret Gay Service.
December 17, at the house of the rector, Joseph Tape and Margaret Vaughin.

1847

February 6, Ebenezer Britton and Julia A. Patterson.
May 31, Samuel Kingston and Anna Anderson Service at the house of the rector.
April 6, in St. Luke's church, Lucius Morisse and Caroline Shaw.
April 8, James Attridge and Fanny Ross.
April 20, at Robert Curry's, in the country, Robert Clarke and Elizabeth Curry.
May 13, James Callister and Mary J. Williams.
May 15, David Giwan and Sarah Jane Best.
May 20, in St. Luke's church, William H. Wait and Emmeline M. Bingham.
June 1, James Brown and Jane Clarke.
June 14, at the Eagle hotel, Thomas Connor and Martha Talbot.
September 22, at the house of Mr. Justin R. Bishop, Zimri L. Davis to Helen L. Bishop, daughter of Justin R. and Mary Bishop.
September 23, a. m., in St. Luke's church, by the Rev. F. H. Cuming, the Rev. Joseph S. Large to Caroline H. Cuming, daughter of the Rev. Francis H. and Caroline Cuming.
October 5, in St. Luke's church, by the Rev. C. D. Cooper, Thomas Hawks to Cornelia Haywood; L. Starr Hoyt to Ann E. Haywood, daughters of John and Prudence Haywood; Jonathan C. Child to Emily E. Roberts.
October 21, evening, at the house of Mr. Nathaniel T. Rochester, Daniel S. Allen to Mary Galloway, daughter of James and Fanny Galloway.
October 28, evening, at the house of Mr. Harvey Montgomery, Frederic William Backus to Emily Louisa Montgomery, daughter of Harvey and Mary E. Montgomery.
November 4, p. m., at the house of Mr. William Patterson, Samuel Patterson to Ann Jago, daughter of Hugh and Rebecca Jago.
December 9, evening, at the house of Mrs. Elizabeth Coghlace, Richard Raycraft to Elizabeth H. Coghlace, daughter of John and Susan Haggerty.

DEATHS

1826

November 24, Mr. Tousey, of Campbeltown, 25 years.
December 8, John Goss, about 35 years.

1827

January 14, Alpheus Bingham, about 28 years.
January 6, Colonel Markham, at Avon, 66 years.
January 23, Mr. Harris and Mr. Ebner, killed by falling from a building.
July 16, Mrs. Peeples, about 28 years.
August 14, Mr. Hinds, 30 years.
August 31, Mrs. Oughton, 35 years.
September 17, Mr. Keyes, of Penfield, 24 years.
September 23, Grove Stevens, 23 years.
October 7, Benedict Harford (of England), 68 years.
October 10, J. Matthews (at Penfield), 30 years.

October 23, John Mastick.
October 28, Josiah Ware.
November 2, Mr. Atwater, 34 years.
November, Dean Oliver Tiffany, died this month at Natchez, of yellow fever, 24 years.
December 26, Caroline Abigail Cuming, died this morning, 27 years.

1828

January 12, Mrs. Doctor M. Brown.
February 17, Churches hung black for Governor Clinton.
March, Mrs. Gaylord, 65 years.
April 5, Mr. Charles, 22 years.
June 18, Mrs. Moore (at Brighton), 70 years.
August, Mrs. Hibbard, about 25 years.
September 13, Ignatius Bartlett, 39 years.
September 18, Mr. Whitney, 77 years.
September 21, Inace W. Clark, 39 years.
September 23, Julius Catlin, 27 years.
October, Mr. Pechin, 28 years.
Mrs. Henry Livingston, 55 years.
November 1, Mrs. Butler, 47 years.
December 8, Mr. Solomon Cleveland, 39 years.
December 24, Mrs. John I. Tallman, 21 years.

1829

January 5, Mr. Theodore Pitkin, 66 years.
March 2, Mrs. Sarah W. Barnard died this day at Washington.
March 24, Mr. Plowman (England), about 42 years.
May 1, Brightwell Bates (U. S. A.).
July 3, Mrs. Palmer, 27 years.
July 14, Elisha Taylor, 42 years.
November 26, Mrs. Abijah Beach Curtiss, 30 years.
December 28, Caroline, daughter of Reuben Reed, 24 years.

1830

February 24, Daniel Hedges, of the town of Greece, 30 years.
August 1, William Bradley, native of Ireland, drowned while bathing, 26 years.
November 7, Mary Love, wife of James Love.
December 9, Abijah Beach Curtis; funeral December 11, 35 years.

1831

April 18, Henrietta Brainerd, relict of Gerard Brainerd, of Middletown, Connecticut, 63 years.
May 19, Colonel Nathaniel Rochester, 79 years, 3 months.
August 1, Caleb L. Clark, 49 years.
August 18, Adeline, wife of David Hoyt, 25 years.
September 11, Abigail, wife of Robert McCollom, 28 years.

September 15, James West, a native of Oxford, England, 53 years.
November 14, Pruda, wife of Isaac Fitts, 35 years.
November 14, Margaret Hanna, 32 years.
December 7, William Eginton, 29 years.
December 19, Robert Quirk, of the Isle of Man, 50 years.

1832

March 31, Frances Fulton, widow of the late —?— Fulton.
April 3, Eliza Hart, relict of the late Roswell Hart.
July 2, Elmira, wife of —?— Jackson, 25 years.
July 18, Joshua Christopher, 35 years.
July 27, William A. Marckly, 24 years.
July 31, Stephen Fuller, 33 years.
August 7, Melissa, wife of T. C. Haskell, 27 years.
August 18, David Evans (from Ithaca), 51 years.
August 21, Charlotte Melville, 50 years.
August 22, Rebecca Wheaton, wife of Robert Wheaton, 40 years.

1833

January 15, Margaret, wife of William Caldwell, 53 years.
January 22, John Killip, from Isle of Man, 60 years.
February 16, Mrs. Cummings.
March 1, Rachel, wife of Henry Bardsley, 38 years.
March 25, John Chumasero, of Nottingham, England, 65 years.
April 24, Elizabeth, daughter of Aaron Wilcox, 21 years.
May 6, John Lancassel, about 65 years.
July 15, George Caldwell, 28 years.
July 16, —?— Clapp, wife of Martin Clapp.
September 28, John Thorn, communicant of St. Luke's, 35 years.
December 18, Mrs. Anna Wallace, communicant of St. Luke's, 63 years.

1834

March 25, Mr. Vance, 72 years.
April 1, Richard Nibb, 31 years.
April 8, Miss Ann Wallace, 24 years.
April, Mrs. Aaron Wilcox.
July 26, Mrs. Deborah Selye, 34 years.
August 15, Mr. Richard Van Kleek.
December 12, Letitia, wife of William Kidney, 52 years.
December 23, John Higginbotham, from Ireland, 48 years.

1835

January 2, Caroline, wife of Samuel Stone, 30 years.
March 14, ——— Knox, aged 24, native of Ireland.
April 9, Katherine K., wife of Anson Colman, M. D., 36 years.
April 26, Anna Reed, wife of Reuben Reed, 56 years.
April 30, Charles Funnell, from England, 59 years.
May, Nancy Delano, wfie of Ebenezer Watts.

August 19, Levi Taylor, 38 years.
August 31, Henry Eweington, native of England, 65 years.
September 17, John Hall, 30 years.
October 13, Mrs. Charity Avery, 65 years.

1836

February 16, Sophia Harriet, daughter of Harvey Montgomery, 21 years.
February 23, Thomas Childs —?—.
March 4, Ashbel Steel, 80 years.
March —?—, Mrs. Heroine Talman, 60 years.
April 21, Martha Sturges, 52 years.
April 25, William L. Hull, 51 years.
June 5, Abigail Lyman, 40 years.
July 6, William Dalton, 45 years.
August 19, Joseph Jackson, 41 years.
August 28, Charlotte, wife of Israel Dana, —?—.
September 14, Asahel Barber, 36 years.
September 15, George Walker, —?—.
October 29, —?— Bemish, wife of Thomas Bemish, 45 years.
December —?—, Mr. Hoyt, —?—.

1837

June 5, Captain Sherburn, of Rush.
June 18, Mr. William Haywood.
June 26, Mrs. French, of Brighton.
July, Dr. Colman.
Miss Curtiss.
Mr. Caldwell.
October 3, —?— Russell, 73 years.
October 9, Mrs. Notter, 45 years.
October 14, Anna McCracken, wife of Dr. McCracken, 64 years.
October 30, Laura French, 44 years.
November 1, Alexander L. Alexander, 38 years.
December 3, Colonel Benjamin Brown, 37 years.
Richard Patterson, 30 years.
December 18, Richard Howard from England, 26 years.

1838

January 11, James Williams, aged 32.
March 5, Robert McCulloch, of Brockport (at Brockport), aged 46.
April 28, Pamela, wife of William Brewster.
June 23, Miss Harris, from Seneca Falls, aged 45.
August 2, James Roberts (killed while blasting), aged 25.
October 26, Mrs. Mary Stiles, wife of William Stiles, aged 39.
October 28, Jago, aged 69.
December, Alice, wife of John Bemish, aged 52.

1839

March 4, John Mann, native of England, aged about 40.
May 16, Margaret, wife of William Morgan, aged 26.

April 21, Margaret, wife of James Roberts, aged 25.
May 28, wife of Clarendon Morse.
July 13, John Nicholson, of Ireland, aged 42.
July 24, Mrs. Russell, wife of Charles Russell.
August 1, wife of Stephen Charles.
August 28, Henry Hoyt, aged 27.
September 8, Jane Fulton, wife of Supple.
September 26, Nicholas Daniel Hoyt, aged 33.
December 3, Jenkin Davis, of Wales, aged 37.
December 27, David Griffith, of Wales, aged 83.

1840

January, John Christopher, aged 64.
February, Dr. John Walker, aged 43.
April 26, Mrs. Allen, aged 77.
August 17, John Jago, aged 38.
August 24, John W. Druett, aged 37.
November 25, Caroline Adams, aged 51.
December 6, James Haffender, native of England, aged 38.

1841

January 2, Catherine, wife of William Seely, aged 28.
January 22, Edward Justice, aged 21.
September 17, Robbins, wife of, aged 32.
September 17, McGregor, wife of Dr. McGregor, aged 42.
September, Mrs. Eunice Baker.
September, Daniel McGregor, M. D., aged 44.
November 8, Miss Eliza Doolittle.
December 11, Mary, daughter of General Vincent Mathews, aged 31.

1842

January 18, Miss Sarah Haywood.
February, Miss Julia Frances Doolittle.
March 20, Mrs. McBride, from New York, 76 years.
March 22, Sarah C. Knapp, wife of ———, 56 years.
March 28, Mrs. Adams, mother of Mrs. Schemerhorn, 69 years.
April 6, Norman Ackley, 35 years.
May 7, Susannah Jones, wife of John Jones, 53 years.
May 15, George Franks, of London, 33 years.
May 17, Thomas M. Watson, 31 years.
May 17, Nancy Newton, wife of Colonel Newton, 43 years.
July 1, Hutchinson, 34 years.
June 26, Wallace, 63 years.
August 22, Lydia Taylor (widow), 73 years.
August 27, Elizabeth Monroe (widow), 71 years.
September 9, John T. Young, of England, 28 years.
October 19, Ellen Melvin, wife of Thomas Melvin, 30 years.
November 5, John Patterson, 65 years.

November 21, William Crouch, 45 years.
November 21, Forrest, wife of, 35 years.
December 21, Horace Leslie Brinton, 25 years.

1843

February 13, Julia Ann Stoddard, 22 years.
March 6, Wife of William McCracken, 56 years.
June 12, Jane Trimble Hall, 28 years.
July, Margaret Gallagher, 26 years.
August 22, Isaac W. Congdon, 33 years.
September 1, Caroline Cummings, wife of ——— Roberts, 21 years and 9 months.
September 5, Graham H. Chapin, 44 years and 10 months.
September 21, Sarah Fish, 74 years.
October 19, William Funnell.
December 13, Harriet, wife of James Madison Fish.

1844

January 5, Tamson, wife of William Goodhand Clarke, 35 years.
January 14, Wife of William Griffith.
April 26, Robert Caldwell, son of John Caldwell, 28 years.
May 2, Joseph Shaw, from England, 77 years.
May 12, Robert Attridge, 29 years.
August 27, Thomas Funnell.
September 17, George King, 44 years.
October 11, Clarke Baker, 57 years.
October 15, Elizabeth Pitkin, wife of T. Pitkin, 80 years.
October 27, Elisha Adams, 78 years.
December 20, Electa M. Beardsley, 23 years.

1845

February 24, Martha Rawlinson, 56 years.
April 14, John C. Colwell, 29 years.
September 24, Harrington, wife of Nathan H.
October 2, Mortimer F. Delano.
November 28, Sophia Van Every, granddaughter of Colonel Rochester and wife of Dr. John B. Van Every.
December 11, Sophia Rochester, widow of Colonel R., 77 years.
December 12, Eliza Blynn, wife of Jonathan B., 27 years.
December 31, Philip Skelton, 74 years.

1846

January 18, Mrs. Clarendon Morse.
February 10, Rev. Ashbel Baldwin, ordained by Rt. Rev. Samuel Seabury, D.D., August, 1785. This was the first ordination ever held in this country, and was more than two years previous to the consecration of Bishop White. Mr. B. had his reason till the last, and died very suddenly on Sunday morning, February 8, 1846, aged 89 years.

April 19, Lucy Horton.
June 14, Mrs. Martha Skelton, widow of Philip Skelton, who died six months before, viz., December 31, 1845, aged 63 years.
July 20, Margaret Young Ross, 78 years.
August 2, Henrietta Eliza Brainard, 45 years.
August 10, Henry Wallace, from Mobile, died at the residence of Mr. Bristol, his father-in-law.
August 22, Eliza M. Bennett, wife of A. B. Bennett, of Brockport, 22 years.
September 25, Vincent Mathews, 80 years.
October 2, Mrs. Sarah Pocock, 40 years.
October 1, Mrs. Ruth Caldwell.
December 9, Mrs. Martha Jennings, 82 years.
December 10, Alexander Vance, 82 years.

1847

January 22, Samuel Barker Maxon, 87 years.
January 23, Mrs. Jonathan King.
February 2, William Love, 24 years.
March 13, Mrs. Robert Justice.
April 17, Andrew Beaseley, 24 years.
April 10, Mrs. William Pitkin, 51 years.
May 1, Elizabeth Mathews, 26 years.
May 1, Pierre Thomas, 68 years.
July 13, Ralph Whipple, 36 years.
August 15, Joseph Strong, 60 years.
August 16, Wife of Joseph Brooks (Mary).
August 19, Charles Gay, 60 years.
August 29, Michael Gallagher, 40 years.
November 29, from the church, the funeral of Mrs. Samantha (Bartlett) Ackley, died November 27, p. m., aged 52 years, 8 months, 12 days. Buried Mt. Hope, a communicant.
December 15, from the church, the funeral of William Attridge, Sen. (of Campbell Street). Died December 13, aged (about) 64 years.

BAPTISMS

Adams, Rachel, daughter of John and Rachel, December 23, 1829.
Alexander, Maria, daughter of John, January 23, 1825.
Anderson, Alexander, son of Julian, March 13, 1829.
Atkinson, Elizabeth Storer, daughter of William and Elizabeth, April 27, 1823.
Atkinson, William Francis, son of William and Elizabeth, February 20, 1825.
Atkinson, Hobart Ford, son of William and Elizabeth, April 20, 1826.
Atkinson, William Carey, son of William and Elizabeth, July 27, 1828.
Ayres, Elizabeth (adult), September 26, 1826.
Babbit, Pamela (adult), December 29, 1822.
Babbit, Charles Roswell, son of William, January 26, 1823.
Babbit, Julia Maria, daughter of William, January 26, 1823.
Barker, Mary Jane, daughter of Samuel and Faith, February 13, 1829.
Barnard, Daniel Dewey (adult), September 26, 1826.

Barnard, Cora, daughter of D. D. and S., June 15, 1828.
Barry, Mary Ann, daughter of James and ———, March 4, 1824.
Barry, Providence, daughter of William and ———, September 27, 1825.
Barry, Margaret, daughter of James and Jane, September 14, 1828.
Bartlett, Semantha (adult), December 21, 1824.
Bartlett, two children of Ig. natives, September 26, 1826.
Bemis, John, son of Richard, December 16, 1827.
Bemis, Francis, son of S. and L., December 21, 1828.
Benton, William Rochester, son of C., April 14, 1827.
Bingham, Caroline Sarah, daughter of John and ———, January 13, 1825.
Bingham, Alpheus (adult), January 14, 1827.
Bingham, Lucy (adult), May 5, 1827.
Bingham, Matilda (adult), May 5, 1827.
Bingham, Clarissa (adult), May 5, 1827.
Bingham, Melinda (adult), September 7, 1828.
Black, William, son of Philip and Sarah, August 8, 1821.
Bortels, Hannah (adult), May 5, 1827.
Boughton, Elisha, son of S. and C., May 5, 1827.
Boughton, Romaine, son of S. and C., May 5, 1827.
Boughton, Edward, son of S. and C., May 5, 1827.
Brayton, Johnson A. (adult), September 30, 1826.
Bristol, Mary, daughter of Oliver and Zenith, January 26, 1822.
Brown, Jane Mary (adult), April 29, 1821.
Brown, Daniel P., Francis, Mary, Melinda, children of Francis and Jane Brown, September 9, 1821.
Brown, Melinda (adult), December 21, 1824.
Brown, William Avery, son of A. and M., June 29, 1827.
Bryant, Maria (adult), August 27, 1826.
Bryant, Jane Williams, Mary Louisa, Horace Clark, George (at Penfield), children of William Bryant, August 27, 1826.
Burke, Elizabeth, daughter of Joseph, December 17, 1823.
Burke, George Cummings, son of Joseph, October 28, 1825.
Chapman, Lydia (adult), June 29, 1827.
Chapman, Sarah (adult), June 29, 1827.
Chapman, Phebe (adult), September 5, 1828.
Charles, Mary Elizabeth, daughter of Stephen and Jane, December 15, 1823.
Charles, William Edward, son of Stephen and Jane, June 14, 1826.
Child, Nathaniel Rochester, son of Jonathan and Sophia E. Child, December 24, 1820.
(The above is the first record entered).
Child, William Cumming, son of Jonathan and S. E., December 8, 1822.
Child, William, son of Jonathan and S. E., June 19, 1824.
Child, Emily, daughter of Jonathan and S. E., September 2, 1825.
Child, Sophia, daughter of Jonathan and S. E. (private), October 4, 1827.
Child, Jonathan Henry, son of Jonathan and S. E., April 12, 1829.
Christopher, Julia Ann (adult), April 14, 1827.
Christopher, Elizabeth (adult), April 14, 1827.
Christopher, Hester (adult), April 14, 1827.

Church, Elizabeth, daughter of P. and ———, Angelica, New York, September 6, 1822.
Church, William Henry, son of P. Church, Esquire, of Angelica, September 10, 1826.
Clark, Caleb Lathrop (adult), December 30, 1821.
Clark, wife of Caleb Lathrop (adult), December 30, 1821.
Clark, George Romeyn, son of Caleb L. and wife (?), December 30, 1821.
Clark, Thomas McDonough, son of Caleb L. and wife (?), December 30, 1821.
Clark, Rosa, daughter of William and Ann, November 28, 1823.
Clark, Mary Jane, daughter of William and ———, April 3, 1826.
Clark, Sally, daughter of William, April 14, 1826.
Clark, John, son of William, February 8, 1828.
Clark, Mary Jane, daughter of William and Ann, February 2, 1830.
Clark, Sarah Sophia, daughter of Daniel and Nancy, March 1, 1830.
Cleveland, Valentine Livingston, son of P. and C., May 18, 1823.
Cleveland, Henry Livingston, son of P. and C., October 27, 1824.
Cleveland, Catharine Ann, daughter of P. and C., May 17, 1829.
Coleman, Catharine Rochester, daughter of ——— and C. Coleman, July 16, 1824.
Colman, Sophia Elizabeth, daughter of Dr. and C. K. Colman, June 30, 1826.
Colman, William, son of Dr. and C. K. Colman, June 30, 1826.
Colman, Edward, son of Dr. and C. K. Colman, June 10, 1829.
Connelly, Sarah Ann, daughter of William and Alice, November 29, 1829.
Cook, Arthur Bedford, son of (?) Cook, October 4, 1827.
Cook, Anna Maria, daughter of (?) Cook, October 4, 1827.
Cracken, Albert, son of William J. and Mary, July 19, 1821.
Craddock, Elizabeth, daughter of Joseph, May 10, 1828.
Cutney (?), Charles William, son of Charles and Esther, July 27, 1828.
Cuming, Frances Rudd, daughter of F. H. and C. A., June 2, 1824.
Cuming, Thomas Barnes, son of F. H., February 6, 1828.
Curtiss, Elizabeth Sheldon, daughter of A. B. and ———, June 2, 1824.
Curtiss, John Beach, son of A. B. and ———, June 2, 1824.
Curry, William John, son of ———, October 10, 1824.
Curry, Amelia, daughter of William, May 9, 1825.
Curry, Elizabeth Ann, daughter of Robert, February 13, 1829.
Curry, Robert, son of Robert, February 13, 1829.
Cuyler, Augustus, son of William T., February 4, 1828.
Danby, Helen Frances Mumford, daughter of Augustine and Mary E., January 7, 1821.
Danby, Augustine G. (adult), March 11, 1821.
Danby, Mary E. (adult), March 11, 1821.
Douglas, John, son of John and Sarah, September 19, 1822.
Doyle, Francis Child, daughter of E. and B., March 9, 1822.
Doyle, Mary Ann, daughter of E. and B., February 20, 1825.
Doyle, Edward Wyman, son of E. and B., December 23, 1827.
Duncan, Elizabeth (adult), March 26, 1830.
Duncan, Caroline, daughter of Widow Duncan, March 26, 1830.
Dyer, Abigail (adult), June 29, 1827.

Dyer, James Franklin, son of M. and A., June 29, 1827.
Dyer, Edwin Henry, son of M. and A., June 29, 1827.
Ewing, Helen Angelina (adult), April 16, 1824.
Ewing, Sarah Reese (adult), September 26, 1826.
Ewing, Leonora Lydia (adult), March 28, 1830.
Farmsworth, Lot (adult), March 6, 1822.
Field, Emmeline, aged 15, daughter of Joseph and Lydia, March 7, 1830.
Field, Caroline Lydia, aged 13, daughter of Joseph and Lydia, March 7, 1830.
Field, Almira, aged 9, daughter of Joseph and Lydia, March 7, 1830.
Fitzhugh, Charles Carroll, son of Dr. and Ann, August 8, 1821.
Furney, Sarah Ann, daughter of William, of Perry, New York, July 25, 1829.
Gillespie, Anthony, of Penfield, February 7, 1830.
Gillespie, Roxilla (wife of A.), Penfield, February 7, 1830.
Goss, William, son of William, March 11, 1823.
Hagerman, Helen Louise, daughter of A., December 23, 1827.
Hanford, Charlotte (adult), March 24, 1822.
Hanford, daughter of William, of Henrietta, June 7, 1828.
Harriott, Lucy (adult), Mrs. Rumble, March 28, 1823.
Hart, Mrs. Eliza (adult), September 26, 1826.
Hart, Charlotte (adult), September 26, 1826.
Hart, Wealth Verona (adult), September 26, 1826.
Hart, Jane, daughter of Mrs. Eliza, September 8, 1826.
Hart, George, son of Mrs. Eliza, September 8, 1826.
Hart, Mary Eliza, daughter of Mrs. Eliza, September 8, 1826.
Hart, Roswell, son of Mrs. Eliza, September 8, 1826.
Hatch, Amy and Emily (twins), daughters of Harvey and (?), January 25, 1822.
Hayewood, Anna Elisa, daughter of John and Prudence, April 16, 1824.
Haywood, John, son of John, January 25, 1826.
Haywood, William, son of William, January 25, 1826.
Haywood, Henry, son of William, January 25, 1826.
Haywood, Henry, son of John, May 15, 1828.
Haywood, Adeline Taylor, daughter of William and (?), October 4, 1827.
Hinds, George, son of (?), June 14, 1826.
Hocking, (?), Isham, July 3, 1821.
Hocking, David Nathaniel, July 3, 1821.
Hocking, Mary, July 3, 1821.
Hocking, Nancy, July 3, 1821.
(All children of Mrs. Hocking, of Pittsford.)
House, Henry, David, son of Elias, November 1, 1826.
Howe, Lucretia Wetherly, aged 13, April 9, 1830.
Howe, Simon Peter, aged 10, April 9, 1830.
Howe, William Brewster, aged 7, April 9, 1830.
(Children of Jacob and Lucretia Howe.)
Jackson, Eliza Ann (adult), March 24, 1821.
Johnson, Betsey (adult), March 11, 1821.
Johnson, Martin (adult), March 12, 1821.
Johnson, four children of Elisha and Betsey, March 12, 1821.

Johnson, Julia, daughter of Elisha and Betsey, September 8, 1822.
Jones, Seth Corbitt (adult), March 26, 1830.
King, Harriet Amanda (adult), April 14, 1827.
Knean, Julia Ann, daughter of William and Ann, February 13, 1829.
Knowles, Ann, daughter of John, January 27, 1828.
Knowles, John, son of John, September 21, 1828.
Lake, Sarah, daughter of Ruth, (a widow), aged 6 years, March 12, 1830.
Lange, William Henry, son of William, April 13, 1828.
Langley, Ann, daughter of Robert, August 27, 1824.
Lathrop, Mary Caldwell, daughter of C. C., February 6, 1828.
Lazells, Thomas, son of ———, May 19, 1822.
Lee, William, son of E. S. and S., April 16, 1824.
Lee, James, son of E. S., July 23, 1826.
Lee, Susan, daughter of E. S. and S. Lee, October 4, 1827.
Linds, James, son of John and Rebbeca, November 2, 1823.
Linn, Ellen, daughter of James and Mary, October 2, 1826.
Linn, John, son of Mrs., January 25, 1829.
Lockwood, Charles Clawson, son of R., October 27, 1824.
Lockwood, John David, son of R., August 24, 1828.
Lord, Sarah Miller, daughter of R., June 14, 1825.
Lord, Mary Elizabeth, daughter of R., June 14, 1825.
Loomis, Isaac (adult), April 14, 1826.
Lyon, second child of William, October 17, 1825.
Mackmore, William Henry, January 3, 1830.
McBurney, William, son of John and Eliza, September 14, 1828.
McKewen, Mary Carolina, daughter of Thomas, November 30, 1828.
McCanlass, Elizabeth, daughter of William and Ann, January 11, 1826.
McKee, William, son of Archibald and Margaret, October 2, 1824.
McKee, Mary Ann, daughter of Mrs., January 25, 1829.
Menge, Maria, daughter of (?), April 13, 1828.
Montgomery, Mary Eleanor, daughter of H. and M. E., September 8, 1822.
Montgomery, Robert Henry, son of H. and M. E., August 27, 1824.
Montgomery, Emily Louisa, daughter of H. and M. E., January 14, 1826.
Montgomery, Nathaniel Child, son of S. N. and M. E., May 15, 1828.
Moore, Mary Jane B., April 11, 1818.
Moore, John Chapman, March 15, 1820.
Moore, Caroline Elizabeth, April 15, 1822.
Moore, George, September, 1824.
Moore, William, April 21, 1827.
Moore, Ephraim Henry, September, 1829.
(Children of Ephraim and Mary Moore.)
Morkimber, Priscilla Jane, daughter of William, June 8, 1828.
Nath, Susan Minerva, daughter of William, September 7, 1828.
Orton, Lucinda, daughter of Thomas and Sarah, September 19, 1822.
Orton, John, son of Thomas and Sarah, September 19, 1822.
Parks, Sally (adult), September 26, 1826.
Pease, William Hubbard, son of William and ———, December 15, 1823.
Pease, Francis Stebbins, son of William and ———, December 15, 1823.

Pease, Mrs. Electa (adult), June 14, 1826.
Pease, Jane Charlotte, daughter of William, August 4, 1826.
Penfield, Mary (adult), at Penfield, July 19, 1826.
Perrit, Jane (adult), September 7, 1828.
Pitkin, Ann Eliza and Eliza Ann, twins of William and Eliza, December 15, 1823.
Pitkin, Caroline Morgan, daughter of William, July 23, 1826.
Pitkin, William Theodore, son of William and E., May 15, 1828.
Prentiss, Mary Jane, daughter of Stephen, February 13, 1829.
Quinn, Thomas, son of Philip, November 30, 1828.
Rallston, William Valentine, son of William and Mary (Charles), September 8, 1822.
Reed, Anna, wife of Reuben, February 7, 1830.
Reed, Frances Emmeline, daughter of Anna and Reuben, February 7, 1830.
Reed, Abigail Jane, daughter of Anna and Reuben, February 7, 1830.
Reed, Sarah Almira, wife of John Lyman, February 7, 1830.
Rochester, Thomas Fortescue, son of Thomas H. and L. E. P. Rochester, December 15, 1823.
Rochester, Nathaniel, son of Thomas H. and L. E. P. Rochester, September 2, 1825.
Ross, Sarah (adult), March 26, 1830.
Rossiter, William Nathaniel, son of William N., March 4, 1830.
Saunders, John, son of John, June 12, 1828.
Saxton, Frances Caroline, daughter of Seth and C., January 26, 1823.
Saxton, George Frederick, son of S. H., August 27, 1824.
Saxton, Charlotte Hart, daughter of S. (Mrs. Sibley), January 14, 1826.
Scrantom, Edward Henry B., September 21, 1825.
Scrantom, Francis Ardelia, born July 23, 1828.
Scrantom, Theodore Elbort, born January 22, 1830.
(Children of Henry and Ardelia Scrantom.)
Simonds, John, son of John and Ann, July 24, 1828.
Simonds, an infant (Isle of Man) Jonathan, April 19, 1829.
Smith, Elizabeth Swartout, daughter of S. M., and P., December 31, 1820.
Smith, George Melancton, son of S. M. and P., September 24, 1826.
Smith, Prua (adult), April 29, 1821.
Smith, Levi Ward, son of Silas and Ziba, December 30, 1821.
Smith, Delia Ann, daughter of Silas and Ziba, August 4, 1822.
Smith, Mary Frances, daughter of Silas and Ziba, January 22, 1823.
Smith, George Hand, son of Silas and Ziba, October 6, 1825.
Smith, Jane Williams, daughter of Lieutenant Smith, August 10, 1823.
Smith, Mary Ann, daughter of S. M. and P., June 2, 1824.
Smith, Justina, infant of Justin and Maria, August 23, 1824.
Smith, Maria Lloyd and Justin, twins of Justin and Maria, August 9, 1825.
Smith, John Henry, son of Justin and Maria, July 14, 1828.
Smith, Catharine Harriett, daughter of B., September 22, 1825.
Smith, Burrage (adult), September 26, 1826.
Smith, Mrs. Wealthy, September 26, 1826.
Smith, Edward Meigs, son of S. and (?) Smith, October 4, 1827.

Smith, Francis Jerome, son of S. O. and Z., April 19, 1828.
Stebbins, Henry, son of Jared N. and Dorothy, January 11, 1821.
Stebbins, Jared Newel (adult), January 13, 1821.
Stebbins, Dorothy (adult), January 13, 1821.
Stebbins, Oscar and Thaddeus Sobieskie, sons of Jared Newel and Dorothy, December 15, 1823.
Stebbins, Helen Maria, daughter of Jared Newel and Dorothy, January 14, 1826.
Swift, Susan (adult), September 30, 1826.
Talbot, Priscilla, daughter of (?), November 9, 1828.
Taylor, William Henry, son of Elisha and Aurelia, September 6, 1824.
Taylor, Aurelia (adult), December 21, 1824.
Taylor, Charles Hatch, son of Elisha and Aurelia, February 20, 1825.
Taylor, Mary Elizabeth, daughter of Elisha and Aurelia, February 20, 1825.
Taylor, Julia Ann, daughter of Elisha and Aurelia, February 20, 1825.
Taylor, Elisha (adult), July 12, 1828.
Thomson, Charlotte, daughter of Peter, May 15, 1828.
Thomson, George, son of Peter, May 15, 1828.
Van Rensalaer, Martha (adult), March 26, 1830.
Van Slyck, Adrian, son of C. Van Slyck, September 27, 1824.
Van Slyck, Mrs. Julia (adult), September 26, 1826.
Van Slyck, Sarah Ann Perry, born October 30, 1823, and Cornelius Adrian, born August, 1825, children of Cornelius Adrian and Catherine Julia.
Wade, Mary Jane, daughter of William and Mary, February 21, 1830.
Waldron, Emma Ann, daughter of William, April 13, 1826.
Walker, Edward Hoyt, son of George, April 14, 1827.
Walker, George Otis, son of George, August 2, 1829.
Ward, Elizabeth, daughter of Henry, at Penfield, May 14, 1825.
Washburn, Esther (adult), March 28, 1830.
Whitney, Julia Malvina, daughter of Captain Whitney, September 2, 1825.
Whitney, Joseph Warren, son of Captain Whitney, at Carthage, November 21, 1826.
Whittlesey, Edgar, son of F., Esquire, June 22, 1826.
Whittlesey, Frederick Augustus, son of F. and A., October 4, 1827.
Whittlesey, Martha, daughter of Frederick and A., December 15, 1829.
Woolger, Sarah, daughter of Hope, June 12, 1828.
Wright, Daniel, son of William, September 17, 1826.

Editor's Note: The corporate name adopted at the organization meeting held July 14, 1817, was "St. Luke's Church, Genesee Falls." The original Certificate of Incorporation was recorded in the Clerk's Office of Ontario County, July 19, 1817, in Liber C, of Miscellaneous Records, at page 195.

The first church building erected was a wooden structure, 38 x 46 feet, containing about forty pews. This little church was first occupied on Christmas Day, 1820. Three years later this frame building was replaced by the stone building, which still stands.

The original subscription paper to provide funds for building the first St. Luke's Church (1820) is in the library of The Rochester Historical Society.

Proposed Bibliography of Rochester Publications

By Edward R. Foreman

The real history of Rochester has not been written. When the historian of the future approaches this task his first imperative need will be a Bibliography which will reveal all of the source material in existence relating to Rochester.

The Board of Managers of The Rochester Historical Society has considered the subject of compiling a complete *Bibliography of Rochester Publications* to include the following:

1. All books and pamphlets published in Rochester or Monroe County.
2. All newspapers and periodicals published in Rochester or Monroe County.
3. All books containing references to Rochester or vicinity.
4. All books written by citizens of Rochester or Monroe County, anywhere.
5. Anthology of the Genesee Falls.
6. Unpublished manuscripts relating to Rochester or vicinity.

The compilation of a Rochester Bibliography has been considered also by Mr. Donald B. Gilchrist, Librarian of the University of Rochester, and by Miss Anne R. Collins, Librarian of the Reynolds Library.

For several years past the library of the University of Rochester has been assembling notes and memoranda on current published writings of citizens of Rochester, and the amount properly belonging in such a list is astonishing. However, the University cannot purchase, and has made no systematic attempt to acquire, all the material which it has listed.

At present no institution is attempting, systematically, to keep a complete record of the current writings and publications

of citizens of Rochester. The Rochester Historical Society is building up a collection, and a Bibliography, covering previous decades, but has not been able to keep up with current publications.

There is much Rochester material in the possession of the library of the University of Rochester, the Reynolds Library, the Rochester Public Library, the Rochester Theological Seminary Library and the library of St. Bernard's Seminary. In each of these institutions, card indexes are kept of all of their books. In addition, Miss Collins has compiled for the Reynolds Library a special card index on Rochester items, containing about eighteen hundred titles; also there is a similar compilation and card index at the library of The Rochester Historical Society, and local lists prepared by Mrs. Jane Marsh Parker, Dr. Rossiter Johnson, George C. Bragdon, Elmer Adler, James H. Thompson, John D. Lynn, Miss Edna E. Bayer, and others.

Several private libraries owned by citizens of Rochester contain rare Rochester books, pamphlets and maps, notably that of Mr. Edward G. Miner. The libraries of Admiral Franklin Hanford, Mr. C. Walter Smith, Mr. Elmer Adler and Mrs. Frederick W. Yates also contain very interesting local items.

Here is presented a fine opportunity for some public-spirited citizen of Rochester to support any of the public libraries above mentioned in an endeavor to compile into a single list all known local material, whether in public or private libraries, with a memorandum in each case showing where a particular book or manuscript may be seen.

The compilation of an adequate Bibliography is not an easy task, nor can it be accomplished quickly. It is a process of growth. The experience of a neighboring city in such an undertaking is interesting. In 1920 the Onondaga Historical Society published a *Bibliography of Syracuse*, by Franklin H. Chase. In his preface Mr. Chase says: "But this is only a start, although it has taken close upon forty years to gather the records for this start, and it is expandable. It is up to somebody to add to it and keep on with it."

The late William H. Samson, past-president of The Rochester Historical Society, made a study of books published in

Rochester during the early years of our community life. When serving as editor of the *Post Express* often he used its columns to seek public aid in his investigations. The results of his work are recorded in a *Check List* now in the possession of The Reynolds Library, entitled, *Rochester Bibliography—Check List—Books printed in Rochester before* 1860—*With Notes on Early Rochester Printers, Editors and Publishers.*

Herein we publish a list which includes all of Mr. Samson's *Check List*, with many additions and corrections. While this printed list is incomplete, it serves to illustrate the manner in which this problem has been studied, and may inspire others to complete the undertaking. It is a gesture towards the final and comprehensive Bibliography which, eventually, *must be compiled.* The list has been checked against the library of The Rochester Historical Society, and it is indicated, in every case, when a book may be found in the Society's collection.

Items in the list prior to 1820 are of doubtful local importance, owing to the custom of the early part of last century of issuing books with various imprints. It was the practice, much later than 1816, to put the name of the jobber with that of the printer on the title page, and even to give the jobber credit for publication on the title page, with the printer's name on the verso.

Any corrections or additions to the list published below will be welcomed by The Rochester Historical Society.

Check List of Rochester Publications

1816—1860

1816

A Circumstantial Narrative of the Campaign in Russia, Embellished with Plans of the Battles of the Moskwa and Malo-Jaroslavits, Containing a Faithful Description of the Affecting and Interesting Scenes of which the Author was an Eye Witness, by Eugene Labraume. Translated from the French. Hartford. Published by Silas Andrus; and by E. Peck & Company, Rochester, New York, 1816.

Editor's Note: In an editorial in the *Post Express* (February 1, 1922) Mr. Samson commented on the above book as follows:

"This is an interesting volume, but an instant's inspection and reflection show that it could not have been printed here in 1816. The volume contains 356 pages, several maps, a frontispiece engraved on wood, and is bound in full calf. But in 1816 Rochester was only a little settlement in the backwoods; in 1815 there were only 331 inhabitants; in 1816 there could not have been more than 500. It was not a place in which books so elaborate as this were or could have been printed. It was in 1816 that Augustine G. Dauby, our pioneer printer, began the publication of the "Gazette," Rochester's first newspaper.

"Everard Peck, whose name appears on the title page of the volume which our friend submits for our inspection, was a native of Berlin, Connecticut. He learned the printing and bookbinder's trade at Hartford, Connecticut, began business at Albany, but not being successful, removed to this place in 1816, the very year in which this book was printed at Hartford and the same year in which our first newspaper appeared. Mr. Peck engaged in the double business of bookbinding and bookselling. It may have been that Silas Andrus, of Hartford, who published Labraume's 'Campaign,' was the man from whom Mr. Peck learned his trade. However this may have been, the two men must have been acquainted, and undoubtedly it was to help Mr. Peck, in his business venture here, and to aid in the sale of the book, that Mr. Andrus put the words 'and by E. Peck & Company, Rochester, New York,' on the title page."

Petitions for a Division of the Counties of Genesee and Ontario (1816, 1818, 1819 and 1820).

Samson's Note: "These are original papers circulated for signatures of citizens; mounted in paper portfolio; probably printed in Rochester. They are not, of course, to be classified among books or pamphlets, but are the earliest specimens of Rochester printing."

Now in library of The Rochester Historical Society.

1817

Constitution and Proceedings of the Charitable Society formed in the Western Counties of the State of New York, for the Education of Indigent Pious Young Men for the Gospel Ministry. Rochester: Printed by A. G. Dauby & Company, 1817.

8 pages folded, not stitched. [500 copies ordered printed. Comfort Williams, Secretary.]

Samson's Note: "One of the first Rochester pamphlets. Now in the library of Dartmouth College. Reported by Dr. Edward Wheelock."

The Psalms of David, Imitated in the Language of the New Testament, and Applied to the Christian Use and Worship, by I. Watts, D.D. A New Edition, in which the Psalms omitted by Dr. Watts are versified, local passages are altered, and a number of Psalms are versified anew in proper metres, by Timothy Dwight, D.D., President of Yale College. At the request of the General Association of Connecticut. To the Psalms is added A Selection of Hymns. Hartford: Published by Silas Andrus; and by E. Peck & Company, Rochester, New York. G. Goodwin & Sons, Printers, 1817.

32mo, old calf, pp. 52.

Samson's Note: "Of course this book was not printed or published here."

Copy in library of The Rochester Historical Society.

1818

A Journal, Comprising an Account of the Loss of the Brig Commerce, of Hartford (Connecticut), James Riley, Master, Upon the Western Coast of Africa, August 28th, 1815; Also of the Slavery and Sufferings of the Author and the Rest of the Crew, Upon the Desert of Zahara, in the Years 1815, 1816, 1817; with Accounts of the Manners, Customs, and Habits of the Wandering Arabs; also A Brief Historical and Geographical View of the Continent of Africa. By Archibald Robbins. Rochester, New York. Published by E. Peck and Company, 1818. Stereotyped by C. Starr, New York.

12mo, bound in 1907 by Bradstreet of New York in crushed calf, pp. 275.

Copy in library of The Rochester Historical Society.

Editor's Note: This book probably was *not* published in Rochester.

Mr. Edward G. Miner writes: "I have Mr. Samson's copy of 'Brig Commerce,' with his notation: 'The first book with a Rochester imprint. Excessively scarce. This is the only copy I ever heard of. W. H. S.' In addition I have a duplicate which I purchased some years previous, so that I have two copies in my library, and I have seen other copies in existence. The imprint date of 'Brig Commerce' book, 1818, was before the Erie Canal had been opened and the only method of travel was by wagon or stage-coach. It is hardly possible to believe that the type for this book was set in Rochester in 1818, and then sent to New York City to be stereotyped."

1820

The Life and Adventures of James R. Durand During a Period of Fifteen Years, from 1801 to 1816; in which time he was impressed on Board the British Fleet and held in detestable bondage for more than seven years. Including an account of a voyage to the Mediterranean. Written by himself. Rochester, New York. Printed for the author by E. Peck & Company, 1820.

12mo, boards, pp. 129.

Copy in library of Admiral Franklin Hanford, Scottsville, New York; and of Mr. Edward G. Miner, Rochester, New York.

Samson's Note: "Undoubtedly the first book printed in Rochester, and otherwise of great interest."

Mr. Edward G. Miner writes: "I have Mr. Samson's copy of 'The Life and Adventures of James R. Durand,' in the original binding, including the picture of the full-rigged man-of-war on the back cover. Imprints earlier than 1820 are debatable, but there is no question about the Durand book, because by 1820 Everard Peck's printing business was thoroughly established; therefore this book appears to be the first actually printed in Rochester."

Farmer's Calendar or Ontario and Genesee Almanac for the year of our Lord 1820: Being bissextile or leap year; the 20th year of the Nineteenth Century, and of American Independence, which was declared the 4th of July, 1776 (till July 4), the 44th year. Calculated for the latitude and longitude of Canandaigua (Ontario County, State of New York). Latitude 42 deg. 48 min. north—longitude 77 deg. 20 min. west; and will serve for any of the adjacent parts, without any essential difference. By Andrew Beers, Philom. Containing, besides the usual astronomical calculations, a great variety of new, useful and entertaining pieces. Rochester: Printed and sold by E. Peck & Co. By the thousand, gross, dozen or single. Great allowance made to wholesale purchasers.

12mo, pp. 36. Contains at the end a two-page advertisement of books for sale by E. Peck & Company, Rochester, Genesee County, New York.

Copy in library of The Rochester Historical Society.

1821

The Young Christian's Guide, or Suitable Directions, Cautions, and Encouragements to the Believer, on his first entrance into the Divine Life. By Rev. Charles Buck, author of the Theological Dictionary, Rochester, New York. Published by E. Peck & Company, 1821. [On verso of title] E. Peck & Company, Printers.

16mo, sheep, pp. 180.

Copy in library of The Rochester Historical Society.

English Grammar, adapted to the different classes of learners. With an appendix containing rules and observations for assisting the more advanced students to write with perspicuity and accuracy. "They who are learning to compose and

arrange their sentences with accuracy and order are learning, at the same time, to think with accuracy and order." Blair. By Lindley Murray from the twenty-eighth English edition. Rochester, New York. Printed and sold by E. Peck & Company, 1821.

12mo, old calf, pp. 310.

Copy in library of The Rochester Historical Society.

Proceedings of the Board of Supervisors of the County of Monroe. 1821 to 1849, inclusive. Reprinted. Rochester: Democrat & Chronicle Press, 1892.

8vo, cloth, pp. 408.

Copy of reprint in library of The Rochester Historical Society.

1822

Western Agricultural Almanac; for the year of our Lord 1822: Being the second after bissextile or leap year; the twenty-second of the Nineteenth Century; and of American Independence (till July 4) the 46th year. Calculated for the latitude and longitude of Rochester (Monroe County, State of New York). Latitude 43 deg. 5 min. north—longitude 76 deg. 40 min. west from London; and will serve for any part of the Western District of the State of New York. Astronomical calculation by Loud & Wilmarth. This almanac contains many useful articles on the subject of agriculture and domestic economy, which will be found highly useful and interesting to farmers—also many new and interesting pieces, anecdotes, etc. "The hand of the diligent maketh rich."—Solomon. Rochester, New York. Printed and sold by E. Peck & Company. A great discount will be made to wholesale purchasers.

12mo, pp. 36.

Copy in library of The Rochester Historical Society.

The New England Primer, improved for the more easy attaining the true reading of English, to which is added the Assembly of Divines Catechism. Printed by E. Peck & Company, Rochester, New York, 1822.

16mo, pp. 69.

Copy in library of The Rochester Historical Society.

The Fashionable Letter Center; or Art of Polite Correspondence and a new and easy English Grammar. Rochester, New York. Printed and published by E. Peck & Company, 1822.

12mo, pp. xxi + 157.

Copy in library of The Buffalo Historical Society.

1823

A Treatise on Bowel Complaints: Intended for the Use of Physicians, Families, Parents, Masters of Vessels, etc., in the United States, by John G.

Vought, Physician and Citizen of Rochester, Monroe County, New York. Rochester, New York. Printed for the author by E. Peck & Company, 1823.

12mo, old calf, pp. 216.

Copy in library of The Rochester Historical Society.

Speeches of Charles Phillips, Esq. Delivered at the bar and on various public occasions in Ireland and England. Edited by Himself. To which is added a late speech, published in no other edition, together with a letter to George IV, and an Appendix containing an account of the last moments and speech of Robert Emmett. Rochester, New York. Printed and published by E. Peck & Company, 1823.

12mo, old calf, pp. 282.

Copy in library of The Rochester Historical Society.

1824

Sermon preached at the opening of the new Presbyterian Church in Rochester, October 28, 1824, by Rev. Joseph Penney, pastor of the Presbyterian congregation of Rochester. Rochester. Printed by Everard Peck, 1824.

8vo, pamphlet, pp. 23.

Contains, as an appendix, the address of the pastor at the laying of the corner stone of the First Presbyterian Church in Rochester, May 28, 1823.

Copy in library of The Rochester Historical Society.

The American Physician: being a New System of Practice founded on Botany. Containing I, A Description of Medicinal Plants—their Properties, Localities, etc., and the Method of Preparing and Using Them. II, A Treatise on the Causes, Symptoms, Prevention and Cure of Diseases, Incident to the Human Frame; with a Safe and Sovereign Mode of Treatment. For the Use of Families and Practitioners. By David Rogers. Rochester, New York. Printed for the author. By H. Leavenworth, 1824.

See editorial, *Post Express*, January 28, 1902, discussing this book.

12mo, pp. 130 and 2, calf.

Copy in library of The Rochester Historical Society.

The Means by which the prosperity of the Church may be promoted; a sermon delivered in St. Luke's Church, Rochester, May 11, 1823. By the Rev. F. H. Cuming. Rochester: Printed by Everard Peck, January, 1824.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

An Account of the Destruction of the City of Jerusalem, by the Roman Army under Titus: Being the introduction to an abridgment of Ecclesiastical History, by Lewis W. Covell. Rochester, New York: Printed by H. Leavenworth for the author, 1824.

8vo, pamphlet, pp. 56.

Copy in library of The Rochester Historical Society.

Masonry. An Address to the Masons, on the Importance and Utility of forming Associations; spreading Light among Uninformed Brethren; securing their Funds from Failures, and establishing Academies, by J. Bradley. Rochester, New York, 1824.

12mo, unbound. Title taken from Henkel Catalogue, December 20, 1917.

The Rochester Magazine and Theological Review, consisting of Essays, Extracts, Reviews and Biblical Criticisms. Edited by the Rev. John Samuel Thompson. Rochester, New York: Printed for the author, by L. W. Sibley, 1824.

8vo, pp. 192.

Copy in New York Public Library.

Note addressed to the Rev. Joseph Penney, occasioned by the notes appended to the sermon preached by him at the opening of the new Presbyterian Church in Rochester, October 28, 1824. Rochester: Sibley, 1824.

16mo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

1825

The Church Perfect and Entire; a sermon by the Rev. F. H. Cuming, rector of St. Luke's Church, Rochester. Canandaigua: Printed by J. D. Bemis & Co., 1825.

8vo, pamphlet, pp. 34. Not a Rochester publication.

Copy in library of The Rochester Historical Society.

Western Almanac, for the year of our Lord 1825: Being the first after bissextile, or leap year, and of American Independence (till July 4) the 49th year. Calculated for the meridian of Rochester, Monroe County (New York): Latitude 43 deg. 5 min. north; longitude 77 deg. 40 min. west from Greenwich (England), and will serve for any part of the Western District of the State of New York, or the Province of upper Canada, or eastern part of Ohio. Astronomical calculations by Loud & Wilmarth. Containing a great variety of useful and entertaining matter on the subject of agriculture and domestic economy; with the usual variety of anecdotes, etc. Rochester (New York): Printed and sold by Everard Peck. A great discount will be made to wholesale purchasers.

12mo, pamphlet, pp. 36.

Copy in library of The Rochester Historical Society.

A Course of Critical Lectures, or a System of Theology, in three parts, viz.: Theology, Demonology, Christology. By the Rev. John S. Thompson, A.M., of the Universities of Glasgow, St. Andrews, and Edinburgh. Professor of the Latin, Greek and Hebrew languages. Third Edition, greatly enlarged and improved. Nec tu me, nec ego te, sed ambo audiamus Christum.—Augustine. Ramenant toutes les creatures dans le sein de leur Createur, il s'y rendit lui-meme, pour s'aller joindre a son principe—Fleicher. Rochester, New York: Printed for the author, by L. W. Sibley, 1825.

8vo, boards, pp. xvi+240.

Copy in library of The Rochester Historical Society.

1826

A letter to the Members of the Episcopal Congregation of Rochester on the Observance of the Season of Lent. By the Rev. F. H. Cuming, rector of St. Luke's Church. Rochester: Printed by Edwin Scrantom, 1826.

12mo, pamphlet, pp. 21.

Copy in library of The Rochester Historical Society.

A Discourse delivered in the First Presbyterian Church in Rochester, on the morning of the Fourth of July, 1826. By Joseph Penney, pastor of said church. Rochester: Printed by Everard Peck, 1816.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Western Almanac. Except that astronomical calculations were made by Oliver Loud the title page is the same as the Almanac of 1825.

The Historical Reader, Designed for the use of Schools and Families. On a new plan. By Rev. J. L. Blake. . . .[cut]. . . .Stereotyped by T. H. Carter & Co., Boston. Rochester: Printed by Everard Peck, 1826.

12mo, calf, pp. 372.

Editor's Note: Twelve curious wood cuts by Barber. This volume was stereotyped in Boston.

Copy in library of The Rochester Historical Society.

An Act of Incorporation of the Village of Rochester, together with the By-Laws or Ordinances of the Board of Trustees. Printed by Marshall & Spalding, No. 9 Exchange Street, Rochester, 1826.

12mo, pamphlet, pp. 33.

Copy in library of The Rochester Historical Society.

Leslie Linkfield, a Novel. Rochester, New York, 1826.

Two volumes bound in one. 16mo, half calf.

Editor's Note: This appears to be the first Rochester novel. The first novel about Rochester was "Lawrie Todd," by John Galt (Two volumes: New York, J. & J. Harper, 1830).

The Second Report on the Monroe Sunday School Union: read at their Annual Meeting held in the village of Rochester, Wednesday, October 4, 1826. Printed for the Union by Levi W. Sibley, 1826.

16mo, paper covers, pp. 12.

Copy in library of The Rochester Historical Society.

1827

Illustrations of Masonry by one of the Fraternity who has devoted thirty years to the subject. "God said let there be light and there was light." Printed for the author, William Morgan, 1827.

12mo, pp. XII and 13-96.

Samson's Note: "The first Rochester edition and the only one published anywhere with Morgan's name on the title. Excessively rare. The first Morgan book was published at Batavia, 1826. In 1827 at least twelve editions were brought out in Rochester."

Copy of first and twelfth editions in The Rochester Historical Society.

Illustrations of Masonry by one of the Fraternity who has devoted thirty years to the subject. "God said let there be light and there was light." **Third** edition. Rochester: Printed for the author, 1827.

12mo, pp. X and 11-95, with p. 96 unnumbered.

Samson's Note: "The second and third editions are very rare."

Illustrations of Masonry by one of the Fraternity who has devoted thirty years to the subject. "God said let there be light and there was light." **Fourth** edition. Rochester: Printed for the proprietors, 1827.

12mo, full morocco, pp. 96.

Freemasonry, Talbot (C. S.) Captain Morgan, or The Conspiracy Unveiled. A Farce in Two Acts. Rochester: Printed for the author, 1827.

18mo, sewn.

Samson's Note: "An extremely rare item relating to the Morgan incident in Northern New York. The only copy we have ever seen or heard of. Bought by Mr. C. Walter Smith, of Rochester, New York, at Merwin Sales Company, New York, April 28, 1913."

Narrative of the Facts and Circumstances Relating to the Kidnapping and Presumed Murder of William Morgan: and of the attempt to carry off David C. Miller and to burn and destroy the printing office of the latter, for the purpose of preventing the printing and publishing of a book entitled Illustrations of Masonry. Prepared under the direction of the several committees appointed at the meeting of the citizens of the counties of Genesee, Livingston, Ontario, Monroe and Niagara in the State of New York: With an Appendix containing most of the depositions and other documents to substantiate the statements made and disclosing many particulars of the transactions, not in the narrative. To which is added, the late trials of Canandaigua, Rochester, New York. Printed by Edwin Scrantom under the direction of the Committee, 1827.

12mo, sewn, entirely uncut, pp. 84.

Samson's Note: "I have seen a copy of the above book, half morocco, with pp. 85, 86, 87, and 88, embracing an Appendix, extra. Exceedingly rare."

A Supplementary Report of the Committee Appointed to Ascertain the Fate of Captain William Morgan. Rochester: Printed for the committee by Edwin Scrantom, 1827.

8vo, entirely uncut, pp. 11.

Samson's Note: "Original is excessively rare. Reprinted as part of history of abduction and murder of Captain William Morgan. Chicago, 1879.

16mo, pp. 95.

The Anti-Masonic Almanack for the year 1828. Calculated for the horizon of Rochester, New York. By Edward Giddins. Rochester: Printed by Edwin Scrantom, 1827.

7⅜″ x 4¼,″ pp. 13 leaves.

A Letter to the Parishioners of St. Luke's Church on the subject of the Spiritual Character of the Liturgy of the Episcopal Church. By the Rev. F. H. Cuming. Rochester: Printed by Edwin Scrantom, 1827.

12mo, pamphlet, pp. 30.

Copy in library of The Rochester Historical Society.

A Directory for the Village of Rochester: Containing the names, residence and occupations of all male inhabitants over fifteen years of age, in said village, on the first of January, 1827, to which is added a sketch of the History of the Village from 1812 to 1827. Rochester: Published by Elisha Ely. Everard Peck, Printer, 1827.

16mo, boards, pp. 142 +15 pp. of Advertisements. Map, dated January 1, 1827.

Samson's Note: "Jesse Hawley wrote the sketch."

Copies in library of The Rochester Historical Society.

Farmer's Almanack and Astronomical Calendar for the year of our Lord, 1827, Being the third after bissextile, or leap year, and of American Independence (till July 4) the 51st year. Calculated for the latitude and meridian of Rochester, Monroe County, New York. Latitude 43 deg. 5 min. north; longitude 35 deg. west from Washington City; but will serve for any part of the State of New York and Ohio or upper Canada. By Joshua Sharp. Rochester, New York Printed and sold by Marshall & Spaulding.

Copy in library of The Rochester Historical Society.

Remains of Joseph A. H. Sampson, who died at New Lebanon, 12 months 14 days, 1825, aged 20 years. Published by the request of his friends, for the benefit of youth. [Verse, 4 lines]. Rochester, New York: Printed by E. F. Marshall, for Proctor Sampson, of New Lebanon, 1827.

16mo, boards, pp. 59.

Copy in library of The Rochester Historical Society.

The Historical Reader designed for the use of Schools and Families. On a new plan. By Rev. J. L. Blake, A.M. Member of St. Matthew's Church and principal of a literary seminary, Boston. Stereotyped by T. H. Carter & Company, Boston. Rochester, New York: Printed by Everard Peck & Company, 1827.

12mo, sheep, pp. 372. 12 plates.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford, Scottsville, New York.

The Battle of Anghrim, or the Fall of Monsieur St. Ruth—Ireland Preserved, or the Siege of Londonderry—The Deserted Village, by Dr. Goldsmith; the

Splendid Shilling, by Mr. Phillips; and Moore's Irish Melodies. Printed by Edwin Scrantom, Rochester, 1827.

Three volumes in one. 16mo, half sheep, pp. 45, 94, 37.

Copy in library of The Rochester Historical Society, with imprint: Published and sold by Bemis, Moore & Ward, Canandaigua, New York, 1827.

The English Reader; or pieces in prose and verse, from the best writers; designed to assist young persons to read with propriety and effect; improve their language and sentiments; and to inculcate the most important principles of piety and virtue, with a few preliminary observations on the principles of good reading. By Lindley Murray, author of an English Grammar, etc. Stereotyped by H. & H. Wallis, New York. Rochester, Published and sold by Everard Peck & Company, 1827.

8vo, sheep, pp. 252.

Samson's Note: "Probably not printed here. Owned by L. S. Bosworth, a dealer, who offered it to me."

The Life, Experience and Travels of John Colby, preacher of the gospel. Written by himself. [Verses from the Bible]. First New York edition. Rochester, New York: Printed for David Marks, Jr., by Everard Peck, 1827.

12mo, old calf, pp. 356.

Copy in library of The Rochester Historical Society.

By-laws of Fire Company, No. 1, adopted December 3, 1827. Rochester: Printed by E. Peck & Company, 1827.

8vo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

1828

A History of the Indian Wars with the First Settlers of the United States, particularly in New England. Written in Vermont. Montpelier, Vermont: Wright and Sibley, 1812.

Samson's Note: "This book is among the rarest Americana.

"A second edition of this work was published surreptitiously in Rochester in 1828, with the following title:

"A History of the Indian Wars with the First Settlers of the United States to the Commencement of the Late War; together with an Appendix, not before added to this history. Containing Interesting Accounts of the Battles Fought by General Jackson. With two plates. Rochester, New York: Printed by Edwin Scrantom, 1828.

"In 1893, George P. Humphrey, of Rochester, New York, reprinted this book, the edition consisting of 200 copies, but a copy of the reprint is now offered by dealers only at rare intervals, and then at three times the original cost." (See editorial, *Post Express*, January 28, 1902.)

Copies of the 1828 reprint in library of Mrs. Howard L. Osgood, Buffalo, N. Y. Two copies of 1893 reprint in library of The Rochester Historical Society.

African Church, Rochester. Report of the trustees. . . .[cut]. . . .with an address to the publick. Rochester, New York: Marshall & Dean, 1828.

Pamphlet, pp. 12.

Copy in library of The Rochester Historical Society.

The Crisis, a weekly political newspaper. Begun July 1, 1828, and concluded October 29, 1828. In the interest of Jackson and Calhoun. Eighteen issues in all.

8vo, half leather, pp. 138.

Samson's Note: "Copy in library of W. H. Samson. So far as I know, the only copy in existence."

English Grammar in Familiar Lectures, etc. By Samuel Kirkham. Tenth edition, enlarged and improved. Rochester, New York: Printed and sold by Marshall & Dean, 1828.

12mo, old calf, pp. 216.

Copies of the 10th edition (Marshall & Dean, Rochester, 1828); the 36th edition (Marshall & Dean, Rochester, 1834); the 41st edition (William Alling, Rochester, 1836); and the 46th edition (William Alling, Rochester, 1839) are in library of The Rochester Historical Society.

An Address upon the Effects of Ardent Spirits delivered in the town hall of Lyme, New Hampshire, January 8, 1827. By Jonathan Kittridge, Esq. [Verses]. Second Rochester edition. Rochester, Printed by Elisha Loomis, 1828.

12mo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

The Farmers' Library; or Essays Designed to Encourage the Pursuits and Promote the Science of Agriculture. By Leonard E. Lathrop, Esq. Industry is most efficacious when aided by science. Third edition, corrected and enlarged. Rochester, New York: Printed by Marshall & Dean, 1828.

12mo, old calf, pp. 344.

Copy in library of The Rochester Historical Society.

The Signs of the Times. A Sermon delivered in Rochester, December 4, 1828, being the day of Public Thanksgiving. By Joel Parker, pastor of the Third Presbyterian Church. Rochester, Printed by Everard Peck & Company, 1828.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

The Debt of Nations to Christianity. A Discourse delivered in Rochester, June 8, 1828. By William James, pastor of the Brick Presbyterian Church. Published by request. Rochester, Printed by Everard Peck & Company, 1828.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

The Moral Responsibility of the American Nation. A Discourse delivered in Rochester, July 4, 1828. By William James, pastor of the Brick Presby-

terian Church. Published by request. Rochester, New York: Printed by Everard Peck & Company, 1828.

8vo, pamphlet, pp. 17.

Copy in library of The Rochester Historical Society.

A Sermon delivered in St. Luke's Church, Rochester, on Whitsunday, May 25, 1818, by Rev. F. H. Cuming, (Rochester, 1828). Dedicated to Nathaniel Rochester and relates to the growing differences between St. Luke's and St. Paul's Churches.

8vo, pamphlet, pp. 8, n.p., n.d.

Copy in library of The Rochester Historical Society.

Rochester in 1827. With a map of the village. Rochester: Printed by Everard Peck & Company, February, 1828.

12mo, leather, pp. IV, 71-155.

Copy in library of The Rochester Historical Society.

A Brief History of the Life and Services of Ichabod Perry, during the Revolutionary War. With an account of his sufferings on board the prison ships at New York, as well as during several most severe actions in defence of his country. Written by himself. To which is added, the escape from the British of Bissell, the American Spy. Rochester: Printed for the author by E. Scrantom, 1828. With a sub-title after the unnumbered page 70 as follows: A Short Account of Bissell, a true-hearted American, sent as a spy among the enemy. Rochester, 1828.

12mo, wooden covers covered with paper, pp. 69 and 70.

Editor's Note: Reminiscences of Ichabod Perry, reprinted by D. A. R., Lima, New York, 1915.

Copy of reprint in library of The Rochester Historical Society.

A Revelation of Free Masonry, as Published to the World by a Convention of Seceding Masons, held at Le Roy, Genesee County, New York, on the 4th and 5th of July, 1828: Containing a true and genuine development of The Mode of Initiation, and also of the several Lectures of the Following Degrees to wit; in the Chapter, Mark Master, Past Master, Most Excellent Master, and Royal Arch. In the Encampment, Knight of the Red Cross, Knight Templar, Knight of the Christian Mark, and Guards of the Conclave, and Knights of the Holy Sepulchre. In the Ancient Council of the Trinity, Denominated the Holy and Thrice Illustrious Order of the Cross, The Illustrious, Most Illustrious, and Thrice Illustrious Degrees. Published by The Lewiston Committee, Rochester: Printed by Weed & Heron, 1828.

12mo, pamphlet, pp. 107.

Copy in library of The Rochester Historical Society.

The Anti-Masonic Almanac for the year of Christian Era 1829. Calculated for the horizon of Rochester, New York, but will serve without variation for any place within 100 miles north or south and 200 east or west of that village. [A circle containing a picture and on the sides thereof]: A Poor Blind Candidate

Receiving his Obligation. Containing besides the usual astronomical collections and other matters found in the generality of almanacs, various specimens of Masonic ceremonies performed during the initiation, passing, raising and exaltation of a candidate; and other childish mummery practiced by that pretended ancient and honorable institution while assembled and at work in their secret conclave. Also many important facts not yet made public respecting the abduction of Captain William Morgan and his confinement in Fort Niagara by Masonic Conspirators, together with statements of questions put to him by them while in the magazine and his answers thereto, etc., by Edward Giddins. Rochester: Printed for the author by E. Scrantom.

Small 12mo, pp. 48.

On the last page of the Anti-Masonic Almanac, described above, is the following advertisement:

"Advertisement

"The subscriber keeps on hand and offers for sale at his residence, a few doors west of the post office, Buffalo Street, a complete assortment of anti-Masonic publications, among which are the following:

"Free Masonry by a Master Mason, price $2; Stearns on Free Masonry with an appendix, price 30 cents; Stearns' appendix, price 12½ cents; Report of the Lewiston Committee, price 12½ cents; Southwick's Solemn Warning, price 38 cents; Morgan's Illustrations, price 25 cents; Hotchkin's Appeal, price 3 cents; Proceedings of the Le Roy Conventions, with the Oaths of the Higher Degrees, price 6 cents.

"N.B. A liberal discount made to those who purchase by the quantity.

"The price of the Anti-Masonic Almanac for 1829 is $7 per gross, $1 per dozen, 12½ cents single.

"Rochester, Monroe County, 12th June, 1828."

English Grammar in Familiar Lectures, accompanied by a compendium embracing a new systematick order of parsing, a new system of punctuation, exercises in false syntax, a system of philosophical grammar in notes, and a key to the exercises, 10th Edition enlarged and improved. By Samuel Kirkham. Rochester: Printed and sold by Marshall & Dean, 1828.

8vo, boards, pp. 216.

Copy in library of The Rochester Historical Society.

1829

The Anti-Masonic Almanac for the year of the Christian Era 1830. By Edward Giddins. . . .[cut]. . . The astronomical calculations adapted to the horizon of Rochester, New York. Rochester, New York: Printed for the author by Edwin Scrantom, 1829.

12mo, as issued, entirely uncut, pp. 36. The second of the almanacs.

An Address to the Members of the Rochester Athenaeum and other citizens, at the first opening of the institution, July 20, 1829, at the request of the

Board of Directors. By Charles Perkins, Esq., one of the vice-presidents. Rochester: Printed by E. Peck & Co., 1829.

8vo, pamphlet, pp. 19.

Copy in the library of The Rochester Historical Society.

Address of the Freemasons of Monroe County, to The Public, on Returning their Charters. Adopted by a convention of delegates from several lodges, held in Rochester on Friday, thirteenth of March, 1829. "Strike—but hear!" Rochester: Printed at the office of the Republican, by Henry O'Reilly, 1829.

12mo, pamphlet, pp. 11.

Copy in library of The Rochester Historical Society.

EDITOR'S NOTE: Pamphlet written by Judge William B. Rochester. Very rare. See criticism in the Anti-Masonic Review, p. 158.

The Revised Act of the legislature of the State of New York respecting Highways and Bridges, which took effect on the first day of January, 1828. To which are annexed some of the necessary forms, for laying out roads, etc., under said Act. Rochester: Published by Everard Peck & Company, and by Bemis & Ward, Canandaigua, 1829.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

A Reply of the Genesee Consociation to the letter of the Rev. Joseph Emerson, of Weathersfield, Connecticut. Addressed to them on the subject of their resolution relative to Masonic Ministers, and Masonic Candidates for the Ministry. Rochester, New York: Printed by Edwin Scrantom, 1829.

8vo, pamphlet, pp. 43. Very rare.

Copy in library of The Rochester Historical Society.

The New England Primer improved for the more easy attaining the true reading of English. To which is added the Assembly of Divines' Catechism. Rochester: Printed by Everard Peck & Company, 1829.

16mo, paper covers, pp. 60.

Copy in library of The Rochester Historical Society.

The Nomenclature and Expositor of the English Language, etc. By Hezekiah Burbaus. Rochester: Everard Peck & Company, 1829.

16mo, boards, leather back.

Copy in library of The Rochester Historical Society.

The Craftsman. Vols. I and II (February 10, 1829, to February 16, 1831). Rochester: 1829–1831.

2 vols., folio, half calf.

Samson's Note: "E. J. Roberts was the proprietor and soon after the issue removed the paper to Albany. See Eli Bruce, the "Masonic Martyr" for interesting facts as to the Craftsman."

An Address delivered at Lyons, September 11, 1829, in commemoration of the Outrages committed on that day and subsequently on William Morgan and

other citizens by Freemasons; exhibiting the dangerous principles and criminal conduct of the Fraternity, and containing an exposition of the true principles of Anti-Masonry. By Myron Holley, Rochester. Printed by Weed & Sprague, 1829.

Marble wrapper, uncut.

Samson's Note: "An exceedingly rare Anti-Masonic tract, unknown to Sabin. Above from an English catalogue where the pamphlet was offered at £2 2s. Henry Stevens, Son and Stiles, April, 1899."

Minutes and Proceedings of the Mutual Association of the Village of Rochester, together with its constitution and a list of the members of the Shylock Association. Rochester: Published by the Association, July 1, 1829.

8vo, pamphlet, sewn, pp. 20.

Copy in library of The Rochester Historical Society.

Catalogue of the Members of the First Presbyterian Church in Rochester from its organization August 22, 1815. Rochester: Printed by E. Peck & Company, 1829.

Copy in library of The Rochester Historical Society.

Elementary Spelling Book, being an improvement on the American spelling book. By Noah Webster. Rochester: Morse, 1829.

8vo, boards, pp. 166.

Copy in library of The Rochester Historical Society.

1830

Rochester, a Satire; and other miscellaneous poems. By James Mathies. Rochester: 1830.

16mo, boards, pp. 130.

Samson's Note: "Author was a brother of John L. D. Mathies. Poems in Scotch dialect, not well done; some scurrilous."

Copy in library of The Rochester Historical Society.

A letter to Elihu F. Marshall, Elisha Dean, Harvey Frink, John Pound and Lyman A. Spalding. Containing some remarks on a pamphlet, lately published with their signatures, entitled "The Inquisition and Orthodoxy, Contrasted with Christianity and Religious Liberty," etc. By Silas Cornell, etc. Rochester: Printed by E. Peck & Company, 1830.

12mo, covers gone, pp. 24.

Copy in library of The Rochester Historical Society.

An Address delivered before the Monroe County Temperance Society at the Village of Brockport, April 20, 1830. By W. W. Reid. Published at the request of the Society. Rochester: Printed by E. Peck & Company, 1830.

12mo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

The House of Mirth. A Discourse preached in the First Presbyterian Church in Rochester, December 20, 1829. By Joseph Penney. Rochester: Printed by E. Peck & Company, 1830.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

An Address delivered April 17, 1830, before the Young Men's Temperance Society of Rochester, Alexander W. Stow, Esq. Rochester: Printed by Tuttle & Sherman, 1830.

8vo, paper, pp. 32.

Copy in library of Admiral Franklin Hanford, Scottsville, New York.

Outlines of General History, in three parts: I. Ancient History. II. Modern History. III. American History. Designed for the use of schools and academies, by Charles Yale. Rochester, New York: Printed by E. Peck & Company, 1830.

12mo, pp. 308.

Copy in library of The Rochester Historical Society.

An Address to the people of the United States on the subject of the Anti-Masonic excitement or new party. By a citizen of the United States. Rochester: Printed by Tuttle & Sherman, 1830.

8vo, stitched and uncut, pp. 18.

1831

Millennium, a Poem in Five Books. By Rev. Josiah Pierson. [Verse]. Rochester, New York: Printed by Tyler & Chipman, 1831.

8vo, boards, pp. 81.

Copy in library of The Rochester Historical Society.

Proceedings of the Friends of Liberal Principles and Equal Rights in Rochester, January, 1831. Rochester: S. H. Salisbury, 1831.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

The Falls of the Genesee. A Farce. In three Acts. "I stood on the present site of Rochester, (I think) there was only a Saw Mill in it, Suspended over the Great Falls like a bird's nest." Clinton, New York: Printed by D. Mitchell, 1831.

6″ x 3⅞″, 16mo, pp. 37.

Samson's Note: "Very scarce. I saw a copy owned by a New Yorker, 1904. Following the title page was the following: 'To the Reader. The following tale was told to the late Mr. Hawkins, and the author of this piece, by Richard Smith, Esq., of Satauket, Long Island, at a convivial meeting, a few years ago. We were pleased with the trick, and both agreed to endeavor to arrange it in some form suitable for theatrical representation. Mr. Hawkins, by intermingling songs, glees, etc., lengthened it into an opera, which was performed with considerable

success at Chatham Garden Theatre. This piece was written in 1822, and revised 1826—The Author. Maspeth, January 1, 1831. The Dramatis Personae were as follows: Mr. Lovegold, First Proprietor; Baron Von Bommel, a German Nobleman; Edward Rochester, a Young Gentleman; Jonathan Nipclose, a Millwright, the same Edward Rochester; Murphy O'Muddy, Man-servant to Lovegold; Pompey, colored, Man-servant to Lovegold; Emily, a Young Lady, Lovegold's daughter; Mrs. Lovelace, sister to Lovegold; Dinah, a colored woman, wife to Pompey, and servant to Lovegold; Sheriff, Indians, etc. Scene—Great Falls on the Genesee River—now Rochester, State of New York.

"The owner of the copy of the book I saw was Orville B. Ackerley, 115 Broadway, New York, who wrote to George P. Humphrey: 'The music and glees are by a Brook Haven man, Hawkins, and the play by G. Furman, of Maspeth, Queens County, New York. Furman's works are all scarce and bring quite fancy prices. This is a new one of his; no one to whom I have shown it had ever seen it or heard of it.' "

An Address delivered at Rochester before the Monroe County Temperance Society, at their annual meeting, January 4, 1831. By Ebenezer Griffin, Esq. Published by request of the Society. Rochester: Printed by E. Peck & Company, 1831.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

An Address delivered before the Euglossian and Alpha Phi Delta Societies of Geneva College at the annual commencement of that institution, August 3, 1831. By Henry John Whitehouse, A.M., rector of St. Luke's Church, Rochester. Second edition. Rochester: Printed by Hoyt, Porter & Company, 1831.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

A Brief Narrative of the Religious Experience of Dr. William R. Ellis; together with poems composed on different subjects by the same author. "Come near unto me, all ye that fear God, and I shall tell you what He has done for my soul."—Psalms. Rochester: S. H. Salisbury, February, 1831.

12mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Rochester: Published by Luther Tucker.

The Rochester Historical Society library contains Vol. 1–9, 1831–1839.

January 1, 1840, consolidated with The Cultivator under the latter title.

Seventh Report of the Monroe Sunday School Union; read at their annual meeting, held in the village of Rochester, Wednesday, September 14, 1831. Rochester: Printed by Tyler and Chipman, 1831.

8vo, pamphlet, pp. 14.

Copy in library of The Rochester Historical Society.

1832

Hymns for Sabbath Schools. Published by the Genesee Sabbath Schoo Union. Third edition. Rochester: Printed by Hoyt, Porter & Company, 1832.
16mo, pamphlet, pp. 21.
Copy in library of The Rochester Historical Society.

The Historical Reader, designed for the use of schools and families on a new plan. By Rev. J. L. Blake. Stereotyped by T. H. Carter & Company, Boston. Rochester, New York: Published by Hoyt, Porter & Company, 1832.
12mo, sheep, pp. 372.
Copy in library of Mr. George P. Humphrey.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 2, 1832. Rochester, 1832.
Copy in library of The Rochester Historical Society.

1833

A Sermon Preached on the Public Thanksgiving, December 13, 1832, in the First Presbyterian Free Church, Rochester, New York. By Luke Lyons, A.M., Minister of said Church. Published by request. Rochester: Hoyt, Porter & Company, Printers, 1833.
8vo, pamphlet, pp. 20.
Copy in library of The Rochester Historical Society.

The Course of Time, a poem in ten books. To which are prefixed a Memoir of the Author, with an abstract of the History of Scottish Literature, and an analysis of the poem. Robert Pollock, A.M. By the Publishers. Rochester, New York: Published by Marshall & Dean, 1833.
16mo, boards, pp. XXIV +218.
Copy in library of Admiral Franklin Hanford.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 3, 1833. Rochester: 1833.
Copy in library of The Rochester Historical Society.

Lectures on Geography, Astronomy, Natural History, etc., with appropriate questions to be answered on Weedbridge's Atlas. Rochester: Printed by Marshall & Dean, 1833.
12mo, pamphlet, pp. 102.
Copy in library of The Rochester Historical Society.

Catalogue of the Officers and Students of the Rochester Seminary, April 22, 1833. Rochester: Shepard & Strong, 1833.
8vo, pamphlet, pp. 16.
Copy in library of The Rochester Historical Society.

1834

Charter and Directory of the City of Rochester; also statisticks, population, city officers, publick buildings, institutions, fire department, etc. C. & M. Morse, Publishers. Rochester: Marshall & Dean, Printers, 1834.

16mo, half-calf, map, pp. 98+14 pp. of Advertisements.

Samson's Note: "Contains first charter of the city. Rochester became a city this year. This was the second Rochester directory. The first was published in 1827."

Copy in library of The Rochester Historical Society.

By-Laws of the Library of the Young Men's Society of Rochester. Rochester: Printed by Hoyt, Porter & Co., 1834.

16mo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

The Farmers' Almanac for 1834. Rochester: Published by Hoyt, Porter & Company, 1834.

7″ x 4½″. Pp. not numbered.

Essays and a Dialogue on the work of the Holy Spirit in the Salvation of men. Republished by J. M. Yearnshaw from the "Christian Baptist" and "Millennial Harbinger," by Alexander Campbell. [Verse]. Rochester: Marshall & Dean, Printers, 1834.

12mo, pamphlet, pp. 70.

Copy in library of The Rochester Historical Society.

The Importance of Keeping the Heart. A Sermon preached on the 15th of December, 1833, in the Brick Church in the village of Rochester. By the Rev. William Wisner. Published by the friends of moral reform. Rochester: Shepard & Strong, Printers, Exchange Street, near Clinton House, 1834.

8vo, pamphlet, pp. 16.

Copy in library of W. H. Samson.

The Complete and Fashionable Letter Writer. Containing a variety of Interesting Letters on Love, Courtship, Marriage, Relationship, Friendship, Business, etc. Complimentary Cards, Approved Forms in Law, Proper Styles of Address for Public Officers, with a choice selection of Toasts and Sentiments. Rochester: Published for the Trade, 1834.

16mo, boards, pp. 112.

Copy in library of The Rochester Historical Society.

Eulogy on the Life and Character of La Fayette, by Ashley Sampson. Pronounced before the Young Men's Society of Rochester, New York, August 19, 1834, and published by their request. Rochester: Printed by Hoyt & Porter, 1835.

12mo, pamphlet, pp. 40.

Copy in library of The Rochester Historical Society.

English Grammar in Familiar Lectures, etc., by Samuel Kirkham. Rochester, New York: Marshall & Dean, 1834. Stereotyped by William Hagar & Company, New York.

16mo, sheep, pp. 228.

Copy in library of The Rochester Historical Society.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 4, 1834. Rochester: 1834.

Copy in library of The Rochester Historical Society.

Act to Incorporate the City of Rochester. Engrossed by D. Gould, Deputy Clerk of Assembly, 1834.

Ms. copy. Bound in red morocco, tooled.

Copy in library of The Rochester Historical Society.

1835

An Address to the Clergy and Laity of the Protestant Episcopal Church, residing in the Western Part of the State of New York, respecting the proposed change in the Episcopal supervision of that diocese. April, 1835. No place given, but undoubtedly Rochester.

8vo, pamphlet, pp. 38.

Copy in library of William H. Samson.

In the Court for the Correction of Errors. Aristarchus Champion and Elihu Ewers vs. Canfield Bostwick and Lydia, his wife. Rochester: Printed by Shepard and Strong, 1835.

8vo, pamphlet, pp. 48+5.

Copy in library of The Rochester Historical Society.

Rochester in 1835. Brief sketches of the present condition of the City of Rochester. Furnished originally as communications for the Rochester newspapers, by Henry O'Reilly. Rochester: Republished for a Committee of Citizens. Luther Tucker, Printer, 1835.

8vo, pamphlet, pp. 14.

Copy in library of The Rochester Historical Society.

The Grammatical Expositor. Consisting of a Course of Explanatory Lectures, in which the Principles of Orthography, Etymology, Syntax, and Prosody are correctly Illustrated and Explained, Containing also Exercises in Syntactical Parsing and False Syntax; together with Lectures embracing Critical Notes, Remarks, Rules for Punctuation and Composition. Designed for the use of Schools and Private Learners. By E. D. Kennicott. Rochester, New York: Printed at the Gem Office, 1835.

Small 12mo, boards, leather back.

Samson's Note: "Copy offered, March, 1911, by W. H. Winston, 237 East 19th Street, New York."

The Historical Reader designed for the use of Schools and Families on a new plan. By Rev. J. L. Blake, A.M., Minister of St. Matthew's Church, and Principal of a Literary Seminary, Boston. [Verse] Sterotyped by T. H. Carter & Co., Boston. Rochester: Published by Hoyt & Porter, 1835.

12mo, calf, pp. VII+372.

Copy in library of The Rochester Historical Society.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 5, 1835. Rochester: 1835.

Copy in library of The Rochester Historical Society.

Western Almanac for the year of our Lord, 1835. Rochester: Published and sold at wholesale and retail by William Alling & Company, Successors to Marshall & Dean.

$6\frac{7}{8}$" x $4\frac{3}{8}$", 12 leaves, not numbered.

Copy in library of The Rochester Historical Society.

1836

English Grammar in Familiar Lectures, etc. By Samuel Kirkham. Forty-first edition, enlarged and improved. Rochester, New York: Published by William Alling & Company, 1836.

12mo, old calf, pp. 128.

Copy in library of The Rochester Historical Society.

Systematick Lectures on English Grammar, etc. By Amaziah Jenkins. Rochester, New York: Printed by William Alling & Company, 1836.

12mo, old calf, pp. 256.

Copy in library of The Rochester Historical Society.

Christian Baptism in its Subjects and Mode; or a Vindication of the sentiment that believers are the only proper subjects of this Ordinance, and Immersion the only Scriptural Mode. The first part being a revised edition of a previous work, and the second being a correction of a previous error. By Jebez Chadwick, A.M., Pastor of the Baptist Church, Medina, Orleans County, New York. Rochester: Published by the author, William Alling & Company, Printers, No. 12 Exchange Street, 1836.

16mo, sheep, pp. 189.

Copy in library of The Rochester Historical Society.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 6, 1836. Rochester: 1836.

Copy in library of The Rochester Historical Society.

Ordinances of the City of Rochester, passed April 1, 1836. Rochester: C. & M. Morse, 1836.

8vo, pamphlet, pp. 38.

Copy in library of The Rochester Historical Society.

1837

Zethe, and other Poems. By E. D. Kennicott. [Verse]. Rochester: Published by Pratt & Nichols, No. 6 Exchange Street., L. Tucker, Printer, 1837.

8vo, pamphlet, pp. 64.

Copy in library of The Rochester Historical Society.

Report upon the Tonawanda Railroad Company, exhibiting its present situation and future prospects. By a Committee. Rochester: Printed by William Alling & Company, No. 12 Exchange Street, 1837.

8vo, pamphlet, pp. 17.

Copy in library of The Rochester Historical Society.

Reasons for Thankfulness. A Discourse delivered in the First Presbyterian Church in Rochester, New York, on the day of annual thanksgiving, December 15, 1836. By Tryon Edwards, Pastor of said church. Rochester: Published by the Trustees. Bumphrey, Cook & Tinkham, Printers, 1837.

8vo, pamphlet, pp. 39.

Copy in library of The Rochester Historical Society.

Address delivered before the Rochester Anti-Slavery Society, on the 19th of January, and again by request of several citizens, at the Court House, in Rochester, on the 5th of February, 1837. By Myron Holley, Esq. Rochester: Printed by Hoyt and Porter, 1837.

8vo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

A Discourse delivered in St. Luke's, Rochester, on Sunday evening, February 5, 1837, and in Grace Church, Sunday the 12th, after the administration of the Holy Eucharist, by Nathaniel F. Bruce. Printed by Hoyt & Porter, Rochester, New York, n.d. (1837).

12mo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 7, 1837. Rochester: 1837.

Copy in library of The Rochester Historical Society.

Manual of the Presbyterian Church in Ogden, containing notices of its history, a list of its members, its important resolutions and its articles of Faith and Covenant. Rochester: Luther Tucker, 1837.

12mo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society. Also copy of 1866 edition, containing historical sermon by Rev. Wm. A. Fox.

1838

Directory of the City of Rochester for 1838. Containing the population, city officers, fire department, public hotels, etc. William Swift, Jr., Publisher. Rochester: Printed by C. S. Underwood, 1838.

16mo, boards, pp. 142, map and illustrations.

Samson's Note: "This was the third directory of Rochester. The first was in 1827; the second in 1834."

Copy in library of The Rochester Historical Society.

Settlement of the West. Sketches of Rochester, with Incidental Notices of Western New York. A Collection of matters designed to illustrate the progress of Rochester during the first quarter century of its existence. Including a map of the city and some representations of scenery, edifices, etc. Arranged by Henry O'Reilly. [Seven lines of a quotation]. Rochester: Published by William Alling, 1838.

12mo, cloth, pp. 416. Frontispiece, map, illustrations.

Samson's Note: "The edition was fifteen hundred copies. My copy contains the prospectus for a second edition."

Copy in library of The Rochester Historical Society.

Narrative of the Christian Experience, travels and labors of John B. Hudson, a head elder of the Methodist Episcopal Church with notices of the introduction of Methodism into various sections of the State of New York. Written by himself with the assistance of a friend. Rochester: Printed by William Alling, 1838.

16mo, boards, pp. 176.

Copy in library of The Rochester Historical Society.

An Oration delivered in the Second Baptist Church, Rochester, New York, July 4, 1838. By John C. Chumasero, Esq. Rochester: Printed by Luther Tucker, 1838.

8vo, pamphlet, pp. 19.

Copy in library of The Rochester Historical Society.

A Lecture on the Discovery of America by the Northmen, five hundred years before Columbus, delivered in New York and the other cities of the State; also in some of the first Seminaries. By Rev. Asahel Davis. Rochester: David Hoyt, Printer, 1838.

8vo, pamphlet, pp. 22.

Copy in library of The Buffalo Historical Society.

Copy of 7th edition (William Alling, Printer, Rochester, 1841) in library of The Rochester Historical Society.

A report of the Mayor [Elisha Johnson] to the Common Council of the city of Rochester on the subject of supplying the city with water, agreeable to a resolution of the board of the 16th of January, 1838. Rochester: Printed by Luther Tucker, 1838.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

Report [made September 21, 1838] to the People of Rochester [of] The Committee appointed at a public meeting, July 12, 1838, to consider "the condition of the public schools. . ." [Rochester, 1838].

8vo, pp. 8.

Trial of Octavius Baron, etc., Eighth circuit, Monroe special session, Monday, May 28, 1838.

8vo, pamphlet, pp. 52.

Copy in library of The Rochester Historical Society.

Directory of the City of Rochester for 1838. Rochester: C. S. Underwood, 1838.

8vo, boards, pp. 142, map.

Copy in library of The Rochester Historical Society.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 8, 1838. Rochester.

Copy in library of The Rochester Historical Society.

The Monthly Genesee Farmer, made up of selections from the Genesee Farmer. Vol. 3, 1838. Rochester: Published by Luther Tucker.

Copy in library of The Rochester Historical Society.

1839

Act to Incorporate the City of Rochester with subsequent Amendments. [Early cut of city seal]. Rochester: Printed by William Alling, 1839.

12mo, half calf, pp. 108.

Copy in library of The Rochester Historical Society.

English Grammar in Familiar Lectures; embracing a new systematic order of parsing, a new system of punctuation, exercises in False Syntax and a system of Philosophical Grammar. To which are added a compendium, an appendix, and a key to the Exercises, designed for the use of Schools and Private Learners. By Samuel Kirkham. Stereotyped by William Hagar & Company, New York. Forty-fifth edition enlarged and improved. Rochester, New York: Published by William Alling, 1839.

12mo, boards, pp. 228.

Copies of 10th, 36th, 41st and 46th editions in library of The Rochester Historical Society.

An Address delivered at the dedication of Mount Hope Cemetery, Rochester, October 2, 1838; and repeated by request, before the Rochester Athenaeum and Young Men's Association. By the Rev. Pharcellus Church, Pastor of the First Baptist Church, Rochester. Rochester: Printed by David Hoyt, 1839.

8vo, pamphlet, pp. 21.

Copy in library of The Rochester Historical Society.

Catalogue of the Rochester City Library, April, 1839; with a notice of the City Reading Rooms, under the care of the Young Men's Association. Rochester: Printed by Shepard, Strong and Dawson, 1839.

8vo, pamphlet, pp. 28.

Bound in, pp. 8, Proceedings of the Young Men's Association at the First Annual Meeting, November 26, 1838. Embracing a Report of the Condition of that Institution, with a Notice of the Union between that Society and the Athenaeum. Rochester: Printed at the Office of the Daily Advertiser, by Luther Tucker, 1839.

Copy in library of The Rochester Historical Society.

Proceedings of the Young Men's Association at the first annual meeting, November 26, 1838, embracing a report of the condition of that institution; with a notice of the union between that society and the Athenaeum. Published by order of the Young Men's Association. Rochester: Printed at the office of the Daily Advertiser by Luther Tucker, 1839.

8vo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

An Oration delivered at the Presbyterian Church in the village of Scottsville on the morning of the Fourth of July, 1839. By J. B. Stillson. Rochester: Printed by Shepard, Strong & Dawson, 1839.

8vo, pamphlet, pp. 28.

Copy in library of Admiral Franklin Hanford, Scottsville, New York.

A Lecture on the Discovery of America by the Northmen five hundred years before Columbus. Delivered in New York and in the other cities of the State; also in some of the first seminaries. By Rev. Asahel Davis. Second edition. Rochester: David Hoyt, Printer, 1839.

8vo, pamphlet, pp. 22.

Copy in library of Admiral Franklin Hanford.

Copy of 7th edition (William Alling, Rochester, 1841) in library of The Rochester Historical Society.

The Genesee Farmer and Gardener's Journal, a weekly paper devoted to agriculture, horticulture and rural economy. Vol. 9, 1839. Rochester: 1839.

Copy in library of The Rochester Historical Society.

Moral Influence, a sermon preached October 25, 1838, at the installation of the Rev. D. N. Merritt as pastor of the Congregational Church in Riga, Monroe County, New York, by Rev. John Keep. Rochester: Printed by Shepard, Strong & Dawson, 1839.

8vo, pamphlet, pp. 30.

Copy in library of The Rochester Historical Society.

Articles of Association of the Commercial Bank of Rochester, also the general banking law. Rochester: Hoyt, 1839.

8vo, pamphlet, pp. 18.

Copy in library of The Rochester Historical Society.

History of the Rochester Female Association for the relief of Orphan and Destitute Children, together with its organization, by-laws, etc. Rochester: Shepard & Strong, 1839.

8vo, pamphlet, pp. 19.

Copy in library of The Rochester Historical Society.

1840

English Grammar in Familiar Lectures; embracing a new Systematic Order of Parsing, a new System of Punctuation, Exercises in False Syntax, and a System of Philosophical Grammar. To which are added a Compendium, an Appendix, and a Key to the Exercises, designed for the use of Schools and Private Learners. By Samuel Kirkham. Stereotyped by William Hagar & Company, New York. Forty-ninth edition, enlarged and improved. Rochester, New York: Published by William Alling, 1840.

12mo, boards, pp. 228.

Copies of 10th, 36th, 41st and 46th editions in library of The Rochester Historical Society.

The Charter and the Constitution, the By-laws and the Regulations, with names of members and subscribers of the Rochester Athenaeum—Young Men's Association.

8vo, pamphlet, pp. 16.

Bound in, Brief Report of the Rise, Progress and Condition of the Rochester Athenaeum—Young Men's Association embodied in the valedictory remarks of Henry O'Reilly, May, 1840, on retiring from the presidency of the institution. Rochester, 1840.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

A Funeral Sermon occasioned by the death of George B. Benjamin and J. Eaton, Members of Fire Company No. 1, who lost their lives in attempting to arrest the destructive fire of September 26, 1840. By Rev. A. G. Hall, Pastor of the Third Presbyterian Church, in Rochester, New York. "Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up."—Moses. Rochester: Printed by Welles & Hayes, 1340.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

The Caroline Almanac and American Freeman's Chronicle, for 1840 . . .[cut]. . .Rochester, New York. McKenzie's Gazette Office.

Bound with pamphlets.

Copy in library of George P. Humphrey.

The Franklin Almanac, and Western New York Calendar, for the year of our Lord, 1840. Being the 64th–65th year of American Independence. Calculated for the Meridian of Rochester. Latitude 43 deg. 8 min. 17 sec. north—

Longitude 49 min. 12 sec. west of Washington City. "He that by the plough would thrive himself must either hold or drive."—Franklin. Rochester: Printed and published by D. Hoyt, 1840.

12mo, pamphlet, pp. 24.

Additional Catalogue, Rochester City Library, under the care of the Young Men's Association. Rochester, May, 1840.

Pp. 6, unbound.

Copy in library of The Rochester Historical Society.

A Narrative of the life of Mary Jemison. Rochester: Printed by Miller & Butterfield, 1840. (See Editor's Note under 1841 edition.)

16mo, boards, pp. 38.

Copy in library of The Buffalo Historical Society.

Trial of the Rev. Washington Van Zandt for the Seduction of Sophia Murdock, with the judge's charge, etc.

8vo, sewn.

Samson's Note: "Offered by a New York auction house (Merwin-Clayton Sales Company) and sold April 5, 1910, for more than my bid of $4.10."

King's Rochester City Directory and Register, 1841. Containing the names, occupations, and places of residence of all heads of families, firms, and those doing business in the city, in correct alphabetical arrangement; also, much other useful and interesting matter. Rochester: Printed by Welles and Hayes, corner Buffalo and Exchange Streets. 1840.

8vo, boards, pp. 168 +Advertisements.

Copy in library of The Rochester Historical Society.

The New Genesee Farmer and Gardener's Journal; a monthly publication devoted to the improvement of agriculture and horticulture and to rural and domestic economy. Rochester: Bateham & Crosman, 1840.

Copy of VI—1840, in library of The Rochester Historical Society.

MacKenzie's Gazette, Rochester, New York, April 18, 1840. Second Edition.

Pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

1841

English Grammar in Familiar Lectures, embracing a new Systematic Order of Parsing, a new System of Punctuation, Exercises in False Syntax, and a System of Philosophical Grammar. To which are added a Compendium, an Appendix, and a Key to the Exercises designed for the use of Schools and Private Learners. Samuel Kirkham. Fifty-third edition, enlarged and improved. Rochester: Printed by William Alling, 1841.

12mo, leather.

Copies of the following editions in library of The Rochester Historical Society: 10th (1828); 36th (1834); 41st (1836); 46th (1839).

A Defence of Truth, Containing a variety of Doctrinal and Practical articles, Designed to Refute Error, Promote Truth, and Recommend the Principles of Primitive Christianity to Mankind. By Rev. Jacob Chase, Pastor of the First Society of Universalists in the City of Rochester, New York. Rochester: Printed by Welles & Hayes, 1841.

12mo, cloth, pp. 206.

Copy in library of The Rochester Historical Society.

The Farmer's and Horsemen's True Guide, Pointing out the Perfections and Imperfections of the Horse, etc. Rochester: Published by G. W. Fisher & Company for John M. Clark, 1841.

12mo, boards, pp. 128.

Copy in library of The Rochester Historical Society.

God's Voice to the Nation. A Discourse delivered in the First Presbyterian Church in Rochester, New York, on the Sabbath after the death of William Henry Harrison, President of the United States, April 11, 1841. By Tryon Edwards. Rochester: Printed by Thomas H. Hyatt, 1841.

8vo, paper covers, pp. 16.

Copy in library of The Rochester Historical Society.

A Sermon on the Seventh Commandment. By Rev. A. G. Hall, Pastor of the Third Presbyterian Church, Rochester, New York. Published by request. Rochester: William A. Welles, Printer, 1841.

8vo, pp. 18.

Copy in the library of The Rochester Historical Society.

Lecture on Phrenology, by Frank H. Hamilton, M.D., Professor of the Theory and Practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the "Rochester Athenaeum," February 9, 1841. By request. Rochester: Shepard & Strong's Press, 1841.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

Address of the Hon. Frederick Whittlesey, at the Third Annual Fair of the Mechanics of Western New York; together with the Remarks of the Examining Committees on the articles exhibited at the fair. Rochester: John I. Reilly & Company, Printers, 1841.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

Address to the Graduates of Geneva Medical College. Delivered in the Presbyterian Church, Geneva, January 26, 1841. By James Webster, M.D., Professor of anatomy and physiology, corresponding member of the Medical Society of London, etc. Published by request of the graduates. Rochester: Shepard & Strong's Press, 1841.

8vp, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Life of Sir William Wallace, etc. By Peter Donaldson, Chesurgeon of the Store-Mount-Lock. Rochester: William Alling, Printer and Publisher, 1841.

16mo, cloth, pp. 132. Frontispiece.

Copy in library of Admiral Franklin Hanford.

A Lecture on the Antiquities of Central America, and on the Discovery of New England by the Northmen, five hundred years before Columbus, delivered in New York, Washington, Boston, and other cities, also in some of the first literary institutions of the Union, by A. Davis. Seventh edition from last Boston edition with addition. Rochester: Clarendon Morse, Publisher, No. 28 Buffalo Street. William Alling, Printer, 1841.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

A Narrative of the Life of Mary Jemison. Rochester: Printed by G. Cunningham, 1841.

12mo, pp. 32.

Sixth edition. Copy in library of Mr. Elmer Adler, New York, which is the only known copy in existence.

EDITOR'S NOTE: Mr. Elmer Adler has compiled a complete list and description of the editions of the "Narrative of the Life of Mary Jemison," which have been issued in the past one hundred and two years (Published in Vol. III, Publication Fund Series, The Rochester Historical Society, pp. 119-126).

Two of these editions were published in Rochester, 1840 and 1841, and the edition of 1856 was sponsored by D. M. Dewey, of Rochester. The various editions, with the places and dates of publication, are as follows: 1. Canandaigua, 1824; 2. Howden, England, 1826; 3. London, 1827; 4. Buffalo, 1834; 5. Rochester, 1840; 6. Rochester, 1841; 7. Utica, 1842; 8. Oatley, England, 1842; 9. Batavia, 1842; 10. Batavia, 1842; 11. Batavia, 1844; 12. Devon, England, 1847; 13. New York-Auburn-Rochester, 1856; 14. New York, 1859; 15. New York, 1860; 16. Buffalo, 1877; 17. Buffalo, 1880; 18. New York, 1898; 19. New York, 1910; 20. New York, 1913; 21. New York, 1918; 22. New York, 1925.

Abstracts from the Laws of the State of New York in relation to excise and regulating taverns and groceries, made in pursuance of a resolution of the Common Council of the city of Rochester, adopted June 1, 1841. Rochester: William Alling, 1841.

8vo, pamphlet, pp. 11.

Copy in library of The Rochester Historical Society.

1842

Notices of Sullivan's Campaign, or the Revolutionary Warfare in Western New York. Embodied in the addresses and documents connected with the Funeral Honors rendered to those who fell with the Gallant Boyd in the Genesee

Valley, including the remarks of Gov. Seward at Mount Hope. Rochester: Published by William Alling, 1842.

16mo, cloth, pp.191.

Copy in library of The Rochester Historical Society, with frontispiece.

Samson's Note: "Some copies contained a frontispiece, a view of Revolutionary Hill, but all did not. The book is rare; those with the frontispiece exceedingly so. The book was edited by Henry O'Reilly."

The True Church. A Sermon preached in the Brick Church, Canandaigua, August 28, 1842. By M. Larue P. Thompson, Pastor. Published at the request of the congregation. Rochester: Printed by David Hoyt, 6 State Street, 1842.

12mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Key to the Endless Self-Computing Scale. Showing its application to the different rules of Arithmetic, etc. Rochester: Printed by P. S. Stoddard, 1842.

16mo, half bound.

Title from George P. Humphrey.

Monroe County Agricultural Society. Annual report of the transactions of the. . .[cut]. . .containing the address at the exhibition and fair of the Society at Rochester, October 26, 1842, by Henry Colman; the reports of the Committees and a list of the officers and members of the Society for 1842. Rochester: Strong, 1842.

8vo, pamphlet, 68.

Copy in library of The Rochester Historical Society.

A Guide to the Preservation of the Teeth. By Woodland Owen, Surgeon Dentist. Rochester: M. Hayes, Printer, 1842.

16mo, cloth, pp. 60.

Copy in library of The Rochester Historical Society.

The Works of Bridget Bickerstaff. In nine volumes. Vol. I. [Verse]. Edited by Patrick Pennyless. Rochester: William A. Welles, Printer, 1842.

16mo, boards, pp. 173.

Copy in library of The Rochester Historical Society.

Themes of Song. A Poem read before the Amphictyon Association of the Genesee Wesleyan Seminary at the annual exhibition of that Society. September 30, 1842. By Wm H. C. Hosmer. Published by the Association. Rochester: Printed by William Alling, 12 Exchange Street, 1842.

8vo, pamphlet, pp. 34.

Copy in library of The Rochester Historical Society.

An Address delivered at Washington Square, Rochester, July Fourth, A.D. 1842, by Frederick Whittlesey. Rochester: Printed by David Hoyt, 6 State Street, 1842.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Alow and Aloft, on Board and on Shore. By Henry C. Frink. "The Deep, Lone Sea." Rochester: Published by William Alling, 1842.

16mo, calf, pp. 179.

Copy in library of The Rochester Historical Society.

The Military Adventures of Enoch Crosby. A Moral Tale of the Revolution, for the Young. With Engravings. Rochester: William Alling, 1842.

16mo, cloth, pp.104.

Copy in library of The Rochester Historical Society.

Introduction to the Science of Government and Compend of the Constitutional and Civil Jurisprudence of the United States with a brief treatise on political economy. Designed for the use of families and schools. By Andrew W. Young. Tenth edition. Rochester: William Alling, Printer and Publisher, 1842.

8vo, calf, pp. 347.

Copy in library of The Rochester Historical Society.

The Believer's Dying Message. A Discourse delivered in the First Presbyterian Church (and repeated by request, in the Brick Presbyterian Church) in Rochester, New York, July 31, 1842, on the death of Mrs. Maria Ward Smith (wife of Rev. Eli Smith) who died at Beyroot, in Syria, May 27, 1842, by the Rev. Tryon Edwards. Printed for the relatives and friends of the deceased. Rochester: Printed by David Hoyt, 6 State Street, 1842.

12mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Laws of the State of New York, of a general nature, passed from 1828 to 1842, inclusive—By a counsellor at law. Rochester: Published by David Hoyt, 6 State Street, 1842.

Supplement: Laws of the State of New York, of a general nature; passed in 1842.

8vo, pp. 560. pp. 88.

Copy in library of The Buffalo Historical Society.

The Authority, Dignity, and Business of the Ministerial Office. A sermon preached at the installation of the Rev. N. W. Fisher, as pastor of the First Presbyterian Church in Palmyra, New York, July 1, 1842, by M. Larue P. Thompson, A.M., Pastor of the Congregational Church, Canandaigua. Rochester: David Hoyt, Printer, No. 6 State Street, 1842.

8vo, pamphlet, pp. 29.

Copy in library of The Rochester Historical Society.

Proceedings of the Sabbath Convention, held at the City of Rochester, June 20 and 21, 1842. Published by the direction of the Convention. Rochester: William Alling, Printer, 1842.

8vo, pamphlet, pp. 94.

The Pulpit Assistant; containing more than three hundred Outlines or Skeletons of Sermons, chiefly extracted from various authors: with an Essay on the Composition of a Sermon, by the Rev. Thomas Hannam. "Apply thyself to reading"—St. Paul. From the Fifth London Edition, Revised, Corrected, and Enlarged, by the Rev. James Anderson. Rochester: Published by David Hoyt, 6 State Street, 1842.

8vo, calf, pp. 752.

Copy in the library of The Rochester Historical Society.

1843

The Orphan's Souvenir. A Rochester book in aid of the Rochester Orphan Asylum. Rochester: William Alling, 12 Exchange Street, 1843.

16mo, cloth gilt, pp. 200.

Copy in library of The Rochester Historical Society.

Cobb's Series of Reading Books. In Five Numbers. Cobb's New Juvenile Reader No. III; or Third Reading Book, Containing Interesting, Historical, Moral, and Instructive Reading Lessons, etc. By Lyman Cobb, A.M., Author of, etc. Rochester, New York: David Hoyt, 1843.

16mo, boards, pp. 212.

Copy in library of The Rochester Historical Society.

A Memoir of Abijah Hutchinson, a soldier of the Revolution, by his grandson, K. M. Hutchinson. Rochester: William Alling, Printer, 1843.

8vo, pp. 22.

Samson's Note: "See Field's 'Essay,' p. 183, who says: 'The narrative of Hutchinson's captivity among the Indians of Canada forms the principal subject of the Memoir.' "

A Journal of Travels in Egypt, Arabia, Petrae, and the Holy Land. During 1841–1842. By David Millard. Rochester: Printed by Erastus Shepard, 1843.

12mo, cloth, pp. 352.

Copy in the library of The Rochester Historical Society.

An edition of Kirkham's English Grammar was published in this year, 1843, by William Alling.

Story of Sammy, the Sailor Boy; designed to elevate the standard of morals among Watermen, and show the influence of Piety in the Family Circle. By a Bethel Man. Rochester: Erastus Shepard, Printer, 22 State Street, 1843.

16mo, leather, pp. 160.

Samson's Note: "Contains views of Genesee Falls, Indian Chief, iron horse and carriage, and Rochester aqueduct."

Copy in library of The Rochester Historical Society.

A Short Outline on Religious Views; designed to raise an inquiry as to the liability of being led into error, by the deception of the human heart, and the alluring charms of the earthly substance; and call the attention of the mind to the all-important subject of True Religion, by Shubil Morris. Rochester: Printed by Erastus Shepard, 22 State Street, 1843.

16mo, pamphlet, pp. 96.

Copy in library of The Rochester Historical Society.

A Religious Convincement and Plea for the Baptism and Communion of the Spirit, and that which is of material bread, wine and water, Rejected as Jewish Rites: both unprofitable and the cause of great division among Christians; also remarks on the abuse, use and misapplication of the scriptures, and the ecclesiastical succession refuted, whereby the right to ordain by the laying on of the hands is lost, besides not necessary to qualify a gospel minister. By Tallant Patching. Rochester: Printed for the publisher, 1843.

8vo, boards, pp. 180.

Copy in library of The Rochester Historical Society.

Constitution and By-laws of the Rochester Union Grays, adopted December 11, 1838. Rochester, 1843.

32mo, leather, pp. 24.

Ms. copy, 1838 and 1839, in library of The Rochester Historical Society.

Mechanics' Literary Association of the City of Rochester. Charter, Constitution and By-Laws. Revised, October, 1842. Rochester: E. Shepard, Printer, State Street, 1843.

16mo, pamphlet, pp. 8, with autograph list of members.

Copy in library of The Rochester Historical Society.

A Short Sketch of the Life of Elijah Shaw, who served for twenty-one years in the United States Navy, taking an active part in Four Different Wars between the United States and Foreign Powers, viz., 1. With France in 1798; 2. With Tripoli from 1802 to 1805; 3. With England from 1812 to 1815; 4. With Algiers from 1815 to 1816, and Assisting in Subduing the Pirates, from 1822 to 1824. And in 1843 entered on board the "Old Ship Zion," under a New Commander, being in the seventy-third year of his age. Rochester, New York: Strong & Dawson, 1843.

Copy of Third Edition in library of The Rochester Historical Society. Published, Rochester: E. Shepard, 1845.

"Come out of Her, My People," a sermon by C. Fitch. Rochester, New York: J. V. Himes, 17 Arcade. E. Shepard's Press, 1843.

12mo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

Address delivered before the Clarkson Independent Temperance Society at their first monthly meeting, April 1, 1843, by Frederick Whittlesey. Rochester: David Hoyt, 1843.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

The New Genesee Farmer and Gardener's Journal: a monthly publication devoted to the improvement of agriculture and horticulture and to rural and domestic economy. Vols. 1 and 3 (two vols. bound in one), 1840 and 1842. Rochester: Published by Bateham & Crosman, 1843.

Copy in library of The Rochester Historical Society.

The Juvenile Reader, No. 3, containing interesting historical, moral and instructive reading lessons. Rochester, New York: David Hoyt, 1842.

8vo, boards, pp. 216.

Copy in library of The Rochester Historical Society.

Annual Catalogue [for 1844] of Fruit and Ornamental Trees, Shrubs, Herbaceous Plants, Bulbous Roots, and Greenhouse Plants Cultivated and for sale at the Monroe Garden and Nursery. Near Rochester, Monroe County, New York. By Charles Powis. Rochester, 1843.

8vo, pamphlet, pp. 60.

Copy in library of The Rochester Historical Society.

Practical Elocution; containing illustrations of the principles of reading and public speaking, also a selection of the best pieces from modern authors. . . By S. N. Sweet. Third Edition. Rochester: Published and sold by the author, 1843.

8vo, calf, pp. 306.

Copy in library of The Rochester Historical Society.

1844

Revised Charter of the City of Rochester, Passed April 11, 1844; to which are added the City Ordinances. Printed by authority of the Common Council. Rochester: Power Press of Erastus Shepard, 20½ State Street, 1844.

8vo, half calf, pp. 253.

Copy in library of The Rochester Historical Society.

District School Grammar. Elementary Principles of English Grammar accompanied by Appropriate Exercises in Parsing. With an Appendix. By Parsons E. Day. Third edition. Rochester: Sage and Brother, 1844. Erastus Shepard, Printer, 20½ State Street.

12mo, boards, pp. 138 + IV.

Copy in library of The Rochester Historical Society.

Yonnondio, or Warriors of the Genesee. A tale of the Seventeenth Century. By Wm. H. C. Hosmer. [Verse]. New York: Wiley and Putnam. Rochester: D. M. Dewey, 2 Arcade Hall, 1844.

8vo, paper, pp. 269.

Copy in library of The Rochester Historical Society.

EDITOR'S NOTE: Cover differs from title page, showing date, 1846.

Samson's Note: "Probably not published or printed here."

Courage in God's Service. A Sermon preached at the institution of the Rev. Thomas C. Pitkin into the rectorship of St. Luke's Church, Rochester, on Sunday, August 11, 1844. By William H. Delancey, D.D., Bishop of the diocese of Western New York. Published by request of the vestry. Rochester: Printed by D. Hoyt, 6 State Street, 1844.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

A Directory and Gazetteer of the City of Rochester for 1844, etc. [cut]. By James L. Elwood and Dellon M. Dewey. Rochester: Printed by Canfield & Warren, 1844.

12mo, boards, pp. 306.

Copy in library of The Rochester Historical Society.

Boa Constrictor, or Fourier Association Self Exposed as to its principles and aims. By Donald McLaren, Caledonia, Livingston County, New York. Rochester: Printed by Canfield & Warren, 1844.

8vo, paper, pp. 32.

Copy in library of Admiral Franklin Hanford.

Manual of Church Discipline, by Rev. Eleazer Savage, Rochester, New York. Rochester: Published by Sage and Brother. Printed by Canfield & Warren, 1844.

16mo, pamphlet, pp. 119.

Copy in library of The Rochester Historical Society.

Second Annual Report of the Superintendent of Common Schools of the City of Rochester, January 12, 1844. Rochester: Printed by E. Shepard, 20½ State Street, 1844.

8vo, pamphlet, pp. 32.

Copy in library of William H. Samson.

Address of Elder Elon Galusha, with Reasons for believing Christ's Second Coming, at hand. Behold, the Judge standeth before the Door. Rochester: Printed by Erastus Shepard, 20½ State Street, 1844.

8vo, pamphlet, pp. 24.

Samson's Note: "Title supplied by Dr. Edward Wheelock."

The Washingtonian Harp. A collection of hymns, songs, odes for temperance meetings and festivals. Rochester, 1844.

18mo, half cloth, pp. 160. Frontispiece.

Copy in library of The Rochester Historical Society.

The New Genesee Farmer and Gardener's Journal: A monthly publication devoted to the improvement of agriculture and horticulture and to rural and domestic economy. Volumes 4 and 5 compete, 1843—and—1844. Rochester: Published by B. F. Smith & Company, 1844.

Copy in library of The Rochester Historical Society.

United States Reference Book, Politician's Manual, and Traveler's Companion. Compiled by M. Miller. New York: Mark H. Newman, 199 Broadway. Rochester, New York: Stoddard & Freeman, 1844.

16mo, pamphlet, pp. 132.

Copy in library of The Rochester Historical Society.

Elementary Principles of English Grammar, accompanied by appropriate exercises in parsing with an appendix by Parsons E. Day. Third Edition. Rochester: Sage & Brother, 1844.

8vo, boards, pp. 138.

Copy in library of The Rochester Historical Society.

American Industrial Union. Articles of Confederation, entered into the several Associations hereinafter named: Jefferson Company Industrial Association, Bloomfield Union Association, Sodus Bay Phalanx, and Rush Industrial Association. Rochester: Printed by C. S. McConnell & Company, corner of Buffalo and Front Streets, 1844.

Pamphlet, paper cover, pp. 8.

Copy in library of The Rochester Historical Society.

1845

The Mysteries of Rochester, by John C. Chumasero. Second Edition. Rochester: William H. Beach, 20½ State Street, 1845. Sold at Dewey's News Room, No. 2 Arcade Exchange. From E. Shepard's Power Press, 20½ State Street, Rochester.

Published in six numbers. 8vo, pamphlets, total pp. 192. Original copyright by William H. Beach, 1844.

Complete copies of six numbers in library of The Rochester Historical Society.

The Landlord and Tenant. A Tale of the Present Day, founded on Facts. By the author of "Mysteries of Rochester," etc. Rochester: D. M. Dewey. 2 Arcade Hall, W. H. Beach, 20½ State Street, 1845.

8vo, pamphlet, pp. 39.

Copy in library of The Rochester Historical Society.

Laura, the Sicilian Girl. A Tale of Sicily. By the Author of "Scenes in Italy." Rochester: William H. Beach, 20½ State Street, 1845.

8vo, pamphlet, pp. 40.

Copy in library of The Rochester Historical Society.

The Conspiracy or Triumph of Innocence. By Joseph Boughton, Esq. Rochester: D. M. Dewey, 2 Arcade Hall, W. H. Beach, 20½ State Street, 1845.

8vo, pamphlet, pp. 23.

Copy in library of The Rochester Historical Society.

A Sermon delivered at the Funeral of Julius A. Dixson, April 22, 1845. By B. G. Riley, A.M., Pastor of Presbyterian Church, Livonia, New York. Rochester: Printed by Canfield & Warren, 1845.

12mo, pamphlet, pp. 18.

Samson's Note: "Copy offered, 1905, by S. F. McLean & Company, of New York."

Bloss' Ancient History. Illustrated by colored maps and arranged to accompany a chronological chart. For the use of Families and Schools. Rochester: Published by William Alling. New York: Sexton & Miles, 205 Broadway, 1845.

12mo, sheep, pp. 428. Has a front chart and three colored maps.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

A Humble Enquiry into the subject of regeneration, by motives: Being an essay delivered before the Presbytery of Genesee, by order, at Perry, Wyoming County, New York, on the 9th of September, 1845. By Gilbert Crawford. Rochester: Printed by McConnell & Curtis, 1845.

12mo, paper, pp. 31.

Copy in library of Admiral Franklin Hanford.

A Descriptive, Historical, Chemical and Therapeutical Analysis of the Avon Sulphur Springs, Livingston County, New York, with directions for their use. Samuel Salisbury, Jr., M.D. Rochester: D. M. Dewey, 2 Arcade Hall, 1845.

16mo, boards, pp. 96.

Copy in library of Admiral Franklin Hanford.

A Short Sketch of the Life of Elijah Shaw who served for twenty-one years in the United States Navy, taking an active part in four different wars between the United States and foreign powers, viz: I. With France in 1798; II. With Tripoli from 1802 to 1805; III. With England from 1812 to 1815; IV. With Algiers from 1815 to 1816; and assisted in subduing the Pirates from 1822 to 1824. And in 1843 entered on board the "Old Ship Zion" under a new commander, being in the seventy-third year of his age. Third edition. Rochester, New York: E. Shepard, Mammoth Printing House, 20½ State Street, 1845.

12mo, pamphlet, pp. 63.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

Editor's Note: First Edition was published. Rochester: Strong & Dawson, 1843.

The Preacher an Ordained Witness of Revealed Truth. A sermon preached at the opening of the eighth annual convention of the diocese of Western New York, by the Rev. John V. Van Ingen, A.M., Assistant Minister of St. Paul's Church, Rochester. Published by request of the congregation of said church. Rochester: Printed by Canfield & Warren, 1845.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

Fourth Annual Report of the Superintendent of Public Schools of the City of Rochester, October 1. Rochester: Printed by Strong & Dawson, 2½ State Street, 1845.

8vo, pamphlet, pp. 28.

Copy in library of The Rochester Historical Society.

The Western Almanac and Franklin Calendar, 1845. Published and sold by C. F. Crossman. Rochester, New York: E. Shepard, Printer, State Street.

Pamphlet, 6¾″ x 4⅛″, pp. 22 [2]

Copy in library of The Rochester Historical Society bears imprint: M. Miller & Company, Rochester, New York: E. Shepard, Printer.

Canfield & Warren's Directory of the city of Rochester for 1845-6, containing an alphabetical list of the heads of families, business men, and mechanics, with their several places of business and residence; also, brief notices of the religious, literary, and benevolent associations of the city, military and fire departments, etc., with a Map, engraved expressly for this work, on which are delineated the several Wards, Squares, Streets, Public Buildings, etc. Rochester: Printed and published by Canfield & Warren. Sold by D. M. Dewey, Nos. 1 and 2, Arcade Exchange, 1845.

8vo, boards, pp. 184+46, with new map.

Copy in library of The Rochester Historical Society.

1846

The Prussian Calculation, by which all business calculations are performed by one rule. With an appendix. T. A. Clark. Fifth edition, enlarged and improved. Rochester, New York: Power Press of E. Shepard, 20½ State Street, 1846.

12mo, half bound. Title from George P. Humphrey, 1904.

Clark's Intellectual Arithmetic and Algebra, arranged and taught on the universal principle of Increase and Decrease, to which all questions are referred, and by the application of which they are solved. Part Second. By I. A. Clark, professor and teacher of mathematics and author of, etc. Rochester, New York: Published by Sage and Brother. E. Shepard, Printer, 22 State Street.

12mo, old calf, pp. 184.

Copy in library of The Rochester Historical Society.

The Holiday Gem. Yonnondio or Warriors of the Genesee. A metrical Romance. By Wm. H. C. Hosmer. Rochester: D. M. Dewey, Arcade Hall, 1846.

Samson's Note: "Probably not published or printed here. The inside title is, 'Yonnondio or Warriors of the Genesee, a tale of the Seventeenth Century. By Wm. H. C. Hosmer. [Verse]. New York: Wiley & Putnam. Rochester: D. M. Dewey, 2 Arcade Hall, 1844.' "

8vo, paper, pp. 239.

Copy in library of The Rochester Historical Society.

The Western Almanac and Franklin Calendar, 1846. Published by M. Miller, Rochester, New York.

6¾" x 4⅛", pp. 17, 18 and 20 numbered.

Copy in library of The Rochester Historical Society.

Pronouncing Geography. Being an entirely new plan on the Classification System; in which all the bodies of water, Capes, Rivers, Mountains, sub-divisions, and Capitals, Islands, Chief Towns, etc., are separately classed, in a manner which greatly facilitates the acquisition of geographical knowledge; and also assists the memory in retaining the numerous names contained on maps, together with their position and relative situations. Being adapted to Modern Atlases. By William Barnes. Third edition. Rochester: E. Shepard, Publisher and Printer, 1846.

16mo, boards, pp. 64.

Copy in library of The Rochester Historical Society.

Convention Sermon. The Christian Preacher's Duty and his motive for faithfulness. A sermon preached at the opening of the Ninth Annual Convention of the Diocese of Western New York. By the Rev. Tapping Reeve Chipman, Rector of St. Mark's Church, Le Roy. Rochester: Printed by Strong & Dawson, 1846.

8vo, paper covers, pp. 28.

Copy in library of Admiral Franklin Hanford.

An Address delivered before the Was-ah Ho-dé-no-sau-ne or New Confederacy of the Iroquois, by Henry R. Schoolcraft, a member; at its third annual council, August 14, 1845. Also Genundewah, a poem, by Wm. H. C. Hosmer, a member; pronounced on the same occasion; published by the Confederacy. Rochester, 1846.

8vo, wrappers, pp. 48.

Copy in library of The Rochester Historical Society.

Report of James Renwick, LL.D., on the mode of supplying the Erie Canal with water, from Lockport to the Cayuga marshes. Rochester: E. Shepard, Printer, State Street, 1846.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

A Statistical and Chronological View of the State of New York with the distances on all the principal traveling routes; notices of places, and important historical incidents connected with them; places of fashionable resort; population of every town in the State, according to the enumeration made in 1845, and other important information relating to agriculture, manufacture, mechanic arts professions, school, etc., in each county of the State. Illustrated with engravings. Published by M. Miller, No. 15, 3rd story, Arcade Exchange, Rochester, 1846.

16mo, pamphlet, pp. 71.

Copy in library of The Rochester Historical Society.

A Conversation in which the Order of the Sons of Temperance is defended. By a member of the Order. Rochester: E. Shepard, Printer, 22 State Street, 1846.

12mo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

A Thanksgiving Discourse delivered before the Unitarian Society in Rochester by its pastor, F. W. Holland, November 26, 1846. Rochester: J. M. Patterson, Printer, 36 State Street, 1846.

8vo, pamphlet, pp. 22.

Copy in library of Admiral Franklin Hanford.

Memorial of the Inhabitants of the city of Rochester interested in the use of the waters of the Genesee for hydraulic purposes, to the legislature of New York. Rochester: Advertiser Book and Job Office, 1846.

8vo, pamphlet, pp. 14.

Copy in library of The Rochester Historical Society. Similar Memorial published in 1852.

Capital Punishment, shown to be a violation of the Principles of the Divine Government, as developed by nature, recorded in history and taught by Jesus Christ; and proved to be inexpedient, by its effects upon Society, its failure to accomplish its object, and the destruction of the rights of its victims. By Milo D. Codding. "The letter killeth; but the spirit maketh alive."—Bible. Rochester: Printed by Jerome & Brother, Talman Block, Third Story, Sign of the American Eagle, Buffalo Street, 1846.

12mo, 8¼" x 5¼", paper covers, pp. 44. Advertisement of Codding's American Plough on outside of back cover.

Copy in the library of Admiral Franklin Hanford.

Free School Law, By-laws, Ordinance, etc., of the Public Schools of the City of Rochester, November, 1846.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

The Genesee Farmer; a monthly journal devoted to agriculture and horticulture. Vol. 6 and 7, 1845–46. Rochester: Published by B. F. Smith & Company, 1846.

The Rochester Historical Society library contains the following:

Vol. 6–11, 1845–1850
Vol. 13, 1852
Vol. 15–23, 1854–1862

The Closet. A monthly magazine. David Slie, Editor and Proprietor.

Copy of Vol. 1, 1845–1846 in library of The Rochester Historical Society.

Clark's Intellectual Arithmetic and Algebra; arranged and taught on the universal principle of Increase and Decrease, to which all questions are re-

ferred, and by the application of which they are solved. Part Second. By I. A. Clark, Professor and Teacher of Mathematics, and Author of the Prussian Calculator, Teachers' Manual or Guide, to the most approved Methods of Teaching Arithmetic as followed in this country and Europe, merchants and mechanics' revolving calculator, series of school Arithmetics, Parts First, Second and Third, etc. Rochester, New York. Published by Sage and Brother. E. Shepard, Printer, 22 State Street, 1846.

8vo, calf, pp. 184.

Copy in the library of The Rochester Historical Society.

Memorial of the Inhabitants of Rochester, interested in the use of the waters of the Genesee for hydraulic purposes, to the Legislature of the state of New York. Rochester: Advertiser Book and Job Office, 1846.

8vo, pamphlet, pp. 14.

Copy in library of The Rochester Historical Society.

1847

The Fancy Party; Monday evening, January 18, 1847. Rochester: Printed by Jerome & Brother. Talman Block, 1847.

8vo, pamphlet, pp. 38.

Copy in library of The Rochester Historical Society.

The Great "Uppercrust" Party which came off Monday evening, February 29, 1847. Irondequoit: Published by Tag & Rag, in the Stone Block, one door below the Sandbar. Miller & Fisher, Printers, 1847.

8vo, pamphlet, pp. 39.

Copy in library of The Rochester Historical Society.

Ecclesiastical Polity: its Forms and Philosophy. By Rev. A. N. Fillmore. Rochester: Harrison & Luckey, Printers, 24 Arcade, 1847.

12mo, sheep, pp. 216.

Copy in library of The Rochester Historical Society.

The War with Mexico. Containing a short account of the Important events from the Encampment on the Rio Grande to the surrender of Vera Cruz, together with maps of the country and plans of the battles. Also a brief sketch of the life of General Taylor, with historical and statistical accounts of Mexico. By an officer of the army. Rochester: D. M. Dewey, 1847.

8vo, paper, pp. 36, and ten of advertisements. 1 map, 2 plans, 1 portrait.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

A New Year's Discourse, preached on Sabbath evening, January 3, 1847, by Henry E. Peck, Pastor of the Church. Rochester: Printed by A. Strong & Company, 1847.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

Sanders' Primary Grammar, The Young Grammarian. For the use of beginners in the study of English Grammar. By Charles W. & J. Sanders. Rochester: Published by Sage & Brother, 1847.

12mo, boards, pp. 120.

Copy in library of The Rochester Historical Society.

History of the Press of Western New York. Prepared at the request of a Committee, by Frederick Follett, of Batavia. Together with the Proceeding of the Printers' Festival, held on the 141st Anniversary of the Birthday of Franklin, in the City of Rochester on Monday, January 18, 1847. Rochester: Printed by Jerome & Brother. Daily American office, 1847.

8vo, pamphlet, pp. 76. Scarce.

Copy in library of The Rochester Historical Society.

The Western Almanac and Franklin Calendar, 1847. Published by M. Miller, Rochester, New York; also by A. Bradley & Sons, Dansville, New York.

6⅜″ x 4¼″, 16 leaves not numbered.

Copy in library of The Rochester Historical Society.

The Soldier, His Duties and Moral Perils. The sixth annual sermon to the Grays and City Cadets, preached in St. Paul's Church on Sunday evening, November 29, 1846, by J. V. Van Ingen, D.D., Rochester, New York. Printed for the "Grays" and "City Cadets" by E. Shepard, State Street, 1847.

8vo, pamphlet, pp. 36.

Copy in library of The Rochester Historical Society.

Catalogue of Law Books in different Libraries in Rochester on the 31st of August, 1847, by William F. Liddle.

8vo, pamphlet.

Rules and Orders of the Board of Common Council of Rochester. Rochester, 1847.

8vo, pamphlet.

[This was continued.]

Daily American Directory of the city of Rochester for 1847–1848. [cut]. Rochester: Printed and Published by Jerome & Brother, Publishers Daily and Weekly American, and Book and Job Printers, Talman Building, 1847.

8vo, boards, pp. 230+66 pp. advertisements and map.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to Agriculture and Horticulture. Vol. 8, 1847. Rochester: 1847.

Copy in library of The Rochester Historical Society.

Sixth Annual Report of the Superintendent of Public Schools of the City of Rochester, September 27, 1847. Rochester: A Strong & Co., Book and Job Printers, 2½ State Street, 1847.

8vo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

The Closet. A monthly magazine. David Slie, Editor and Proprietor.
Copy of Vol. 2, 1846–1847 in library of The Rochester Historical Society.

The Christian's Mirror, a monthly magazine designed as an aid to Piety, and a guide to Holiness. Rochester: Published by Alanson J. Lord, 1847.
Copy of Volume 1, 1847, in library of The Rochester Historical Society.

Report on the Diversion of the Water of the Genesee River, for the supply of the Erie and Genesee Valley Canals. By Daniel Marsh, Civil Engineer. Rochester: Printed by A. Strong & Company, 1847.
Pamphlet, paper covers, pp. 16.
Copy in library of The Rochester Historical Society.

Rochester School Song Book, consisting of a choice selection of social, moral and patriotic songs; designed for the use of public schools. Rochester: Shepard, 1847.
16mo, pamphlet, pp. 48.
Copy in library of The Rochester Historical Society.

Catalogue of the Teachers and Pupils of the Seward Female Academy, 1846–47. Rochester, New York: Shepard & Reed, 1847.
8vo, pamphlet, pp. 16.
Copy in library of The Rochester Historical Society.

1848

Life in Rochester, or Sketches from Life; being scenes of Misery, Vice, Shame, and Oppression in the City of the Genesee. By a resident citizen. "Can such things be, and overcome us like a summer cloud, without our special wonder?" Rochester, New York: D. M. Dewey, News Room, 1 and 2, Arcade Hall, 1848.
8vo, boards, illustrated, pp. 98.
Copy in library of The Rochester Historical Society.
Editor's Note: The author of this book was County Judge John C. Chumasero, who published three novels prior to this, all in 1845, viz: "The Mysteries of Rochester"; "The Landlord and Tenant"; and "Laura, the Sicilian Girl." The first Rochester novel appears to be "Leslie Linkfield," 1826; and the first novel about Rochester, "Lawrie Todd," (two volumes. New York: J. & J. Harper, 1830).

A Review of A. J. Davis' Revelations: In three lectures. Addressed to Young Men. By L. W. Billington, Pastor of the First Presbyterian Church, Wheatland, New York. Rochester: Alling, Seymour & Company, 1848.
16mo, cloth, pp. 128.
Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

Physical Education and Medical Management of Children, etc., by M. M. Rodgers, M.D., etc. Rochester, New York: Published by Erastus Dar-

row, corner of Main and St. Paul Streets, 1848. Power Press of Shepard & Reed, over 20–24 State Street.

16mo, cloth, pp. 144.

Copy in library of The Rochester Historical Society.

Differences between New and Old School Presbyterians; with an introductory chapter by John C. Lord, D.D., Pastor of the First Presbyterian Church, Buffalo, New York. By Rev. Lewis Cheeseman, Pastor of the First Presbyterian Church in connection with the General Assembly, Rochester, New York. Rochester: Published by Erastus Darrow, 1848.

12mo, cloth, pp. 224.

Copy in library of The Buffalo Historical Society; also in library of Admiral Franklin Hanford.

Physical Education and Medical Management of Children. For the use of families and teachers. Illustrated by engravings. M. M. Rogers, M.D. Rochester, New York: Published by Erastus Darrow, corner of Main and St. Paul Streets, 1848.

12mo, leather, gilt edges, pp. 144. Frontispiece and seven other plates.

Copy in library of Admiral Franklin Hanford.

Address of the Protestant Episcopal Society in Western New York, for the promotion of Evangelical Knowledge, Auxiliary to the General Protestant Episcopal Society for the same object. Organized May 11, 1848. Rochester: David Hoyt, Publisher, 6 State Street, 1848.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

Rest For The Soul In Christ, and The Way To It. Being part of a series of sermons preached in St. Paul's Church, Rochester, in May and June, A.D. 1848, by the Rev. J. V. Van Ingen, D.D. Rochester: Harrison & Luckey, corner Buffalo and Exchange Streets, 1848.

8vo, pamphlet, pp. 23.

Copy in library of The Rochester Historical Society.

Life of Appleton R. Bailey; embracing a narrative of his adventures, imprisonments and sufferings. Rochester, New York, 1848.

12mo, original wrappers.

Samson's Note: "Hardships and captivities in Michigan, Ohio, New York, etc., sold at auction by Libbie & Company, of Boston, October 10-12, 1906. My bid of $2.50 was not enough. I never saw a copy."

Thirty-six rules for Instruction in Manners, Morals and Good Worldly Management. A reformed alphabet and easy method of spelling, etc. [cut]. By Ezekiel Rich, a Minister of the Gospel and an Educator, now residing in this city. Fifth edition improved. Rochester: Printed by W. Heughes, 1848.

24mo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

Ordinances of the City of Rochester and Amendments to the City Charter. Rochester: Steam Press of Butts & Merrell, 1848.

12mo, boards, pp. 139+2.

Copy in library of The Rochester Historical Society.

Proceedings at the Annual Festivals of the Pioneers of Rochester, held in Blossom Hall, September 30, 1847, and October 13, 1848. Rochester: Butts and Merrell, Printers, 1848.

8vo, pamphlet, pp. 23.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 9, 1848. Rochester: 1848.

Copy in library of The Rochester Historical Society.

The Genesee Olio, a semi-monthly journal devoted to miscellany and literature. Rochester: James G. Reed, editor and publisher.

The Rochester Historical Society library contains the following:

Vol. 1, January 9, 1847–January 22, 1848; Vol. 3, January 9, 1848–December 30, 1849.

1849

The Rochester Token, or Select Original Poems. By George G. W. Morgan. Rochester: Printed for the Author, by Shepard & Greves, 1849.

16mo, cloth, pp. 145.

Copy in library of The Rochester Historical Society.

A Discourse upon the power of voluntary attention, delivered before the Rochester Athenaeum and Mechanics Association. J. H. McIlvaine. Rochester: D. M. Dewey, 1849.

8vo, paper, pp. 38 + 6.

Copy in library of Admiral Franklin Hanford.

The Stranger at Home. A sermon preached in St. Luke's Church, Rochester, on the first Sunday after Easter, April 15, 1849, by the Rev. Henry W. Lee, Rector. Published by request. Rochester: David Hoyt, 6 State Street, 1849.

12mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Trial of Dr. John K. Hardenbrook, indicted for the murder of Thomas Nott, by administering strychnine to him in sufficient quantity to produce death, on the 5th of February, 1849, at Rochester, New York. Tried at the May Term of Oyer and Terminer, 1849, Hon. Judge Marvin, presiding. D. M. Dewey, Arcade News Room, Rochester, New York, 1849.

8vo, pamphlet, pp. 67.

Copy in library of The Rochester Historical Society.

Family Almanac and Franklin Calendar, 1849. Calculations by George R. Perkins, A.M. Rochester, New York: Published by Benton, Fisher & Miller, successors to M. Miller, No. 15, third floor of Reynolds Arcade.

6″ x 6″, 16 leaves, not numbered.

Daily American Directory of the city of Rochester for 1849–1850. [cut]. Rochester: Jerome & Brother, 1849.

8vo, boards, pp. 257+62 advertisements and map.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 10, 1849. Rochester: 1849.

Copy in library of The Rochester Historical Society.

The Genesee Olio: a semi-monthly journal devoted to miscellany and literature. Vol. 3, January 9, 1848—December 30, 1849. Rochester: 1849.

Copy in library of The Rochester Historical Society.

Ordinances and By-laws of the Western House of Refuge for Juvenile Delinquents, in the state of New York; passed by the Board of Managers, September 4, 1849. Rochester: Press of Jerome & Brother, American Office, 1849.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

The Christian Guardian; a family paper devoted to Christianity, moral improvement, and general intelligence. Rochester: Printed and published by W. Heughes, 1849.

Copy of Volume 1, 1849, in library of The Rochester Historical Society.

Supervisor's Book; containing an abstract of all laws now in force relating to the powers and duties of supervisors of the several towns and counties of the State of New York. . . together with a copy of the legislative and parliamentary rules so far as applicable to Boards of Supervisors. Rochester: Dewey, 1849.

8vo, leather, pp. 212.

Copy in library of The Rochester Historical Society.

Dewey's Railroad Handbook from Albany to Buffalo, containing a complete list of all the regular and flag stations, principal hotels, eating houses. . . also much other valuable instruction to travelers; corrected and revised by gentlemen of the railroad. Rochester: D. M. Dewey, 1849.

16mo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

1850

Sermons on Doctrinal and Moral Subjects. By G. W. Montgomery, Pastor of the First Universalist Church, Rochester, New York. Rochester: Printed and published by W. Heughes, Monroe Hall, Main Street, 1850.

12mo, cloth, pp. 216.

Copy in library of The Rochester Historical Society.

Advantages of the Present Age. A sermon preached in the Presbyterian Church, Lyons, New York, December 2, 1849. By Rev. Charles Hawley, Pastor of the church. Published by request. Rochester: Printed at the Daily American Office, 1850.

12mo, pamphlet, pp. 18.

Copy in library of The Rochester Historical Society.

History of the Strange Sounds or Rappings, heard in Rochester and Western New York, and usually called the Mysterious Noises. Which are supposed by many to be Communications from the Spirit World. Together with all the Explanations that can as yet be given of the matter. Rochester: D. M. Dewey, Arcade Hall, 1850.

12mo, pamphlet, pp. 79. This is the first edition.

Copy in library of The Rochester Historical Society.

History of the Strange Sounds or Rappings heard in Rochester and Western New York, and usually called the Mysterious Noises which are supposed by many to be Communications from the Spirit World, together with all the explanation that can as yet be given of the matter. New edition with additions. Rochester, 1850.

12mo, pp. 79, and one unnumbered page.

Samson's Note: "This is the second edition. The preface of the first, which I have, is dated March, 1850; the preface of this, June, 1850."

Contributions to Herography. By the author. Rochester: Published by Erastus Darrow, corner Main and St. Paul Streets, 1850. Shepard & Greves, Printers, 22 State Street.

12mo, cloth, pp.101.

Copy in library of The Rochester Historical Society.

Report of the Board of Trustees of the University of Rochester, on the plan of instruction to be Pursued in the Collegiate Department. Rochester: Sage & Brother, 1850.

8vo, pamphlet, pp. 50.

Copy in library of The Buffalo Historical Society.

Revised Charter of the City of Rochester, passed April 10, 1850, to which are added the City Ordinances. Rochester, 1850.

8vo, leather, pp. 274.

Copy in library of The Rochester Historical Society.

Rochester Almanac for 1850. Calculated by David Young, Philom. Rochester, New York: Published by William Alling.

8vo, 28 unnumbered pp., sewed.

Copy in library of The Rochester Historical Society.

Catalogue of the Rochester Athenaeum and Mechanics' Association, with the Constitution of the Association. Rochester: A. Strong & Co., Printers, Democrat Office, 1850.

8vo, pamphlet, pp. 36.

Copy in library of The Rochester Historical Society.

Funeral Discourse on the Death of President Taylor. Preached in St. John's M. E. Church, Rochester, New York, July 14, 1850, by Rev. D. D. Buck, Pastor. Published by request of St. John's Church. Rochester: Press of Lee, Mann & Company, American Office, 1850.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

Proceedings of the Board of Supervisors, of the County of Monroe, for 1850. Rochester: Steam press of A. Strong & Company, Eagle Bank Block, Exchange Street, 1850. Reprinted, 1867. Rochester: Daily Democrat Steam Printing House, 62 Buffalo Street.

8vo, boards, pp. 96.

Copy of 1867 reprint in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 11, 1850. Rochester: 1850.

Copy in library of The Rochester Historical Society.

By-laws and Act of Incorporation of the Genesee Mutual Insurance Company, LeRoy, New York. Rochester: A. Strong, 1850.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

Moore's Rural New Yorker, the leading weekly agricultural, literary and family newspaper. Rochester: D. D. T. Moore; Vol. 1, No. 5, January 31, 1850.

1851

The Papal Aggression. Two discourses delivered at St. Luke's Church, Rochester, New York, on the second Sunday after Easter, May 4, 1851, by the Rev. Henry W. Lee, Rector of St. Luke's Church. Published by request of the Vestry. Rochester: David Hoyt, 6 State Street, Publishers. A Strong & Company, Printers, 1851.

8vo, pamphlet, pp. 38.

Copy in library of The Rochester Historical Society.

The Baptized Child. A Christmas Offering to the Children of St. Luke's Church, Rochester, by the Rev. Henry W. Lee, D.D., Rector. Rochester: David Hoyt, 6 State Street. A. Strong & Co., Printers, 1851.

16mo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

League of the Ho-dé-no-sau-nee, or Iroquois. By Lewis H. Morgan. Corresponding Member, etc. Rochester: Sage & Brother, Publishers. New York: Mark H. Newman & Company. Boston: Gould & Lincoln, 1851.

8vo, cloth, morocco, and half-calf, pp. 477, map and plates.

Three copies in library of The Rochester Historical Society.

EDITOR'S NOTE: The first scientific account of an Indian Tribe ever given to the world, entitling Morgan to be called, "the Father of American Anthropology." For complete discussion of this famous Rochester book, see articles by William H. Samson in *Post Express*, November 27, 1899; December 6, 1899; December 24, 1904; January 8, 1908, which last article publishes Mr. Morgan's corrections of errors in the first edition.

Rochester Lake View Water-cure Institution. Under the care of Dr. Riegler and Captain Bromley. Rochester, 1851.

8vo, pamphlet.

History of the Pioneer Settlement of Phelps and Gorham's Purchase, and Morris Reserve; embracing the counties of Monroe, Ontario, Livingston, Yates, Steuben, most of Wayne and Allegany, and parts of Orleans, Genesee and Wyoming. To which is added a Supplement or extension of the pioneer history of Monroe County. The whole preceded by some account, etc. [cut]. By O. Turner, author of the History of the Holland Purchase. Rochester: Published by William Alling, 1851. [See notes under 1852 edition].

8vo, cloth, pp. 624.

Copy in library of The Rochester Historical Society.

Heat and Ventilation. General observations on the Atmosphere and its abuses, etc. Rochester: D. M. Dewey, Arcade Hall. Press of Daily Advertiser, Exchange Place, 1851.

8vo, pamphlet, pp. 59.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

The American Indians. Their History, Condition, and Prospects; from original notes and manuscripts. By Henry R. Schoolcraft. Together with an appendix containing thrilling narrative, daring exploits, etc. New revised edition. Rochester: Wanzer, Foot & Company, 1851.

Small 4to, cloth, pp. 495.

Copy in library of The Rochester Historical Society bears imprint: Buffalo: George H. Derby & Company, 1851. Jewett, Thomas & Company, Printers.

Daily American Directory of the City of Rochester. For 1851–52, etc. [cut]. Rochester: Printed and published by Lee, Mann & Company, Publishers. Daily and Weekly American and Book and Job Printers. Talman Building, corner Buffalo and Aqueduct Streets, 1851.

12mo, boards, pp. 280 and 90.

Copy in library of The Rochester Historical Society.

Morey's Practical Arithmetic in which the explanations of the principles are given on a new plan. By Cornell Morey, teacher of Mathematics in Macedon Academy. Stereotyped edition. Rochester: Published by Erastus Darrow, corner of Main and St. Paul Streets, 1851.

8vo, boards, pp. 178.

Advent Harbinger and Advocate, Vols. 3-5; and Prophetic Expositor and Advocate, Vol. 1. Four volumes. Rochester, New York, 1851–55.

Folio, half sheep.

Samson's Note: "On completion of the last volume noted, the publication was changed to periodical form."

Visitors' Register. School No. 12, 1851-1867. Kept while John Wheelock Adams was in charge, manuscript. Contains clippings and portraits of people connected with Rochester schools.

In library of The Rochester Historical Society.

An Address delivered before The Military Companies of the City of Rochester, at an entertainment by the Rochester Union Grays, Thursday evening, January 30, 1851. By Charles G. Lee. Rochester, New York: Printed by the Typographical Members of the Corps, 1851.

8vo, pamphlet, pp. 31.

Copy in library of The Rochester Historical Society.

Mental Arithmetic upon the Inductive Plan, designed for schools and academies. By William Watson. Rochester: Wanzer, Beardsley & Company, 1851.

12mo, boards, pp. 160.

Copy in library of The Rochester Historical Society.

Remembrances of Mrs. Martha F. Peck, being obituary notices and remarks made at her funeral. Rochester: A. Strong & Company, 1851.

12mo, pamphlet, pp. 12.

Copy in library of The Rochester Historical Society.

Ways and Highways; the Statutes of New York in relation to highways, bridges, ferries, plank roads and turnpike roads, with commentaries; also an appendix containing all the forms and precedents to be used under said statutes. Rochester: Printed by Lee, Mann & Company, 1851.

8vo, boards, pp. 208.

Copy in library of The Rochester Historical Society.

Neglect of the Lord's Supper; a plain address to those who refuse to come to the Holy Communion, revised and altered from an English tract. Rochester: David Hoyt, 1851.

8vo, pamphlet, pp. 36.

Copy in library of The Rochester Historical Society.

Remarks upon "The Papal Aggression" occasioned by the Discourses of the Rev. H. W. Lee. Delivered in St. Luke's Church, Rochester, New York, on the Second Sunday after Easter, 1851. [Verses]. Rochester: Press of Lee, Mann & Co., American Office, 1851.

8vo, pamphlet, pp. 72.

Copy in library of The Rochester Historical Society.

1852

History of the Pioneer Settlement of Phelps and Gorham's Purchase and Morris Reserve. To which is added a Supplement or Continuation of the Pioneer History of Ontario, Wayne, Livingston, Yates and Allegany. Together with Sketches of the War of 1812 upon the Niagara Frontier, and events connected with the completion of the Erie Canal. By O. Turner, author of History of Holland Purchase and Phelps and Gorham's Purchase—Monroe. Rochester: Published by William Alling, 1852.

8vo, cloth, pp. 588.

Copy in library of The Rochester Historical Society.

EDITOR'S NOTE: This edition is much scarcer than the one with the Monroe Supplement.

"Phelps & Gorham's Purchase—Monroe" was published in September, 1851. On second page of Preface it appears that the work was to be in four parts: Phelps & Gorham's Purchase—Monroe; Phelps & Gorham's Purchase—Livingston and Allegany; Phelps & Gorham's Purchase—Ontario and Yates; Phelps & Gorham's Purchase—Wayne; the first 493 pages to be the same. The experience with the Monroe Supplement did not justify the plan and it was abandoned. In 1852 the second (concluding) volume was issued with Supplement embracing Ontario, Wayne, Livingston, Yates and Allegany—all the other counties.

Light from the Spirit World. Comprising a series of articles on the Condition of Spirits, etc. By C. Hammond, Medium. Rochester, New York: Printed for the proprietor by W. Heughes, Book and Job Printer, Main Street, 1852.

12mo, cloth, pp. 268.

Copy in library of The Rochester Historical Society.

The Mystery Solved, or a Bible Expose of the Spirit Rappings, showing that they are not caused by the spirits of the dead but by evil Demons, or Devils. By John C. Bywater, a minister of the Gospel. [Verse]. Rochester: Published at the Advent Harbinger Office, 1852.

12mo, pamphlet, pp. 119.

Copy in library of The Rochester Historical Society.

Transactions of the National Electric Medical Association, etc. Rochester: Published by Erastus Darrow, corner Main and St. Paul Streets, 1852.

8vo, pamphlet, pp. 173.

Copy in library of The Rochester Historical Society.

Brown's Concordance of English and Scripture Authority as to what is Temperance, etc. Rochester: Published by the New York State League of Individualists, 1852.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Every Man **His Own Guide** at Niagara Falls, etc., [cut], by F. H. Johnson, Rochester: Published annually by D. M. Dewey, Arcade Hall. [Copyrighted, 1852].

12mo, cloth, pp. 144.

Copy in library of The Rochester Historical Society.

Oration Delivered in Corinthian Hall, Rochester, by Frederick Douglass, July 5, 1852. Published by request. Rochester: Printed by Lee, Mann & Company, American Building, 1852.

8vo, pamphlet, pp. 39.

Copy in library of The Rochester Historical Society.

Alcott's New Series. Lectures for the Fireside: Founded on the Ten Commandments. Third edition. Revised and corrected. Rochester: Published by Erastus Darrow, 1852. Portrait of the author.

12mo, sheep, pp. 1 + 366.

Copy in library of Admiral Franklin Hanford.

The Life of the Rev. John Wesley, M.A., some time Fellow of Lincoln College, Oxford. Collected from his private papers and printed works; and written at the request of his executors. To which is prefixed some account of his ancestors and relations; with the life of the Rev. Charles Wesley, M.A. Collected from his Private Journal and never before published. The whole forming a history of Methodism in which the principles and economy of the Methodists are unfolded. By John Whitehead, M.D., Author of the discourse delivered at Mr. Wesley's funeral. "In labors more abundant—a workman than needeth not to be ashamed, rightly dividing the word of Truth."—Paul. Complete in one volume. London: Printed by Stephen Cochman, 1793. Auburn: Alden, Beardsley & Company. Rochester: Wanzer, Beardsley & Company, 1852.

8vo, cloth, pp. 572.

Copy in library of Nathaniel S. Olds.

Tupper's Proverbial Philosophy, etc. Rochester: Published by Erastus Darrow, 1852.

16mo, cloth, pp. 414.

Copy in library of Admiral Franklin Hanford.

Voices from the Spirit World, being communications from Many Spirits, by the hand of Isaac Post, Medium. Rochester, New York: Charles H. McDonell, Printer, 1852.

12mo, cloth, pp. 256.

Copy in library of L. A. Bosworth; also in library of William H. Samson.

An Address Delivered before the Ladies of Riga at the opening of the Ladies' Hall in Riga Academy, June 8, 1852. By Mrs. L. A. C. Sanford, Preceptress. Published by the Ladies. Rochester: A. Strong & Company, Printers, Democrat Office, 1852.

8vo, pamphlet, pp. 11.

Copy in library of The Rochester Historical Society.

The Life of Webster. A sermon preached at the Melodeon in Boston on Sunday morning, October 31, 1852, by Rev. Theodore Parker. Rochester: Printed at the Book and Job Office, 41 Main Street, opposite the Eagle Bank, 1852.

8vo, pamphlet, pp. 30.

Copy in library of The Rochester Historical Society.

Diffusion Against Centralization. A lecture delivered before the Rochester Athenaeum and Mechanics' Association on its third anniversary, January 6, 1852, by Lewis H. Morgan. Rochester: Published by D. M. Dewey, 1852.

12mo, pamphlet, pp. 60.

Copy in library of The Rochester Historical Society.

Trial of Maurice Antonio, the Portuguese, for the Murder of Ignacio Teixeira Pinto at Rochester, November 23, 1851; containing also a brief History of all the Parties concerned, The Charge of the Jury and the sentence of the Prisoner to be hung on the third of June, 1852. D. M. Dewey, Arcade Hall, Rochester, 1852.

8vo, pamphlet, pp.15.

Copy in library of The Rochester Historical Society.

Ninth Annual Report of the Superintendent of Public Schools of the City of Rochester. Presented March 1, 1852. Rochester: A. Strong & Company, Book and Job Printers, 1852.

8vo, pamphlet, pp. 40.

Copy in library of The Rochester Historical Society.

A Christian Minister's Appeal to the Religious Public of all Churches, against the unholy Alliance of Fanaticism, Rumism, Rowdyism, Infidelity and Pride, by which he has been excluded from his pulpit. Also a plea for the immediate establishment of a Christian Church in Rochester, New York, on the Free Church Principle, with a Statement and Defence of the Christian Platform. By Rev. W. H. Doherty. Rochester: A. Strong & Company, Book and Job Printers, Democrat Office, 1852.

8vo, paper covers, pp. 40.

Report of the Board of Health or Cholera as it appeared in Rochester, New York, in 1852. Rochester, 1852.

8vo, boards, pp. 61+1.

Copy in library of The Rochester Historical Society.

The First Report of the Rochester Ladies' Anti-slavery Sewing Society. Rochester, 1852.

4to, pamphlet, pp. 3.

Samson's Note: "The thirteenth report was published 1864."

Memorial of the Inhabitants of Rochester interested in the use of the waters of the Genesee for hydraulic purposes, to the legislature of New York. Rochester, 1852.

8vo, pamphlet, pp. 14.

Copy of edition published in 1846 in library of The Rochester Historical Society.

Elements of English Grammar. By William C. Kenyon, A.M., Principal of Alfred Academy. Rochester: Fifth edition revised. Published by Erastus Darrow, 1852.

12mo, sheep, pp. 328.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 13, 1852. Rochester: 1852.

Copy in library of The Rochester Historical Society.

Second Annual Meeting of the Musical Convention at Rochester, October 6, 1852. Rochester: A. Strong & Company, Book and Job Printers, 1852.

8vo, pamphlet, pp. 12.

Copy in library of The Rochester Historical Society.

Elements of English Grammar, analytical and synthetical, arranged in progressive exercises, 5th Edition Revised. By Wm. C. Kenyon, A.M., Principal of Alfred Academy. Rochester: Published by Erastus Darrow, 1852.

12mo, calf, pp. 328.

Copy in library of The Rochester Historical Society.

Horticultural Society of the valley of the Genesee. List of Officers and Committees, Rules, Regulations, Exhibitions, and Premiums for 1852. Rochester: Press of Lee, Mann & Co., Daily American Office, 1852.

12mo, pamphlet, pp. 23.

Copy in library of The Rochester Historical Society.

Catalogue of the Large Collection of Splendid Modern European Oil Paintings, also some very choice engravings, now exhibiting at Concert Side Hall, State Street. Admission Free. Sale at auction on Friday, May 28, at 10 o'clock, a. m. Edwin Scrantom, Auctioneer. Rochester: A. Strong & Company, Printers, Democrat Office, 1852.

Pamphlet, paper covers, pp. 7.

Copy in library of The Rochester Historical Society.

Arctic Regions; being an account of the American Expedition in search of Sir John Franklin, under the patronage of Henry Grinnell, Esq., of New York.

"Miserable they, who here entangled in the gathering ice, take their last look of the descending sun." Cowper. Buffalo: George H. Derby and Company. Rochester: H. W. D. Brewster, Sole Agent, 1852.

Pamphlet, paper covers, pp. 365–396.

Copy in the library of The Rochester Historical Society.

1853

Reports from the Celestial Court, representing a Grand Trial between the God of Nature and a supposed Deceitful Being, in which an accusation is brought for Robbery. Also the proceedings of a Celestial Convention called to settle old claims. Transmitted on the Celestial telegraph by the spirit of Daniel Webster and others. John Fuller, Medium. Dig deep in Nature's mine and never failing treasures will be found. Rochester: Heughes, Printer, opposite Eagle Bank, Main Street, 1853.

12mo, cloth, pp. 144. Published also in wrappers.

Copy in library of The Rochester Historical Society.

The New York Magazine. A Rochester New Monthly. Rochester, New York. Published by James E. Duryee, Arcade Exchange, 2 West Gallery. Terms $2 per year.

Samson's Note: "Vol. I, No. 1, 8vo, paper, pp. 64, January, 1853. Vol. I, No. 2, 8vo, paper, pp. 65-128, February, 1853. Steam press of Lee, Mann & Company, Rochester. Vol. I, No. 1, Steel portrait of Azariah Boody, M.C. Vol. I, No. 2, Steel portrait of James B. Shaw, D.D."

Copies in library of The Rochester Historical Society.

The Life, Eulogy, and Great Orations of Daniel Webster. Rochester: Wilbur M. Hayward & Company, 4 Burns Building. Boston: Fettridge & Company. New York: Dewitt & Davenport. Philadelphia: J. W. Moore. Chicago: Mellon & Company, 1853.

8vo, cloth gilt, pp. 112.

Copy in library of The Rochester Historical Society.

Samson's Note: "Unlikely to have been printed in Rochester."

The Fruit Garden. A Treatise, etc. By P. Barry, of the Mount Hope Nurseries, Rochester, New York. Auburn: Alden, Beardsley & Company. Rochester: Wanzer, Beardsley & Company, 1853.

12mo, cloth, pp. 398.

Copy in library of The Rochester Historical Society.

The Great Orations and Senatorial Speech of Daniel Webster, comprising eulogy on Adams and Jefferson; first settlement of New England, Bunker Hill Monument, Reply to Hayne. Rochester: Wilbur H. Hayward, 4 Burns Building, 2nd floor. Sold by Dexter Brothers, New York; Fettridge & Company, Boston; and Booksellers everywhere, 1853.

8vo, cloth, pp. 112.

Copy in library of The Rochester Historical Society.

Freedom's Offering, a collection of Poems. By Joseph C. Holly. Rochester: Charles H. McDonnell, Book and Job Printer, corner Front and Buffalo Streets. T. Benford, Binder, 1853.

8vo, boards, pp. 39.

Copy in library of The Rochester Historical Society.

Dewey's Rochester City Directory for 1853–54, etc. [cut]. Rochester: D. M. Dewey, Arcade Hall, 1853.

12mo, boards, pp. 308 and 116.

Copy in library of The Rochester Historical Society.

Mirror of the Soul, or Spiritual Things Discerned. By a Christian lady. With an introduction by Rev. D. Holmes, A.M. Auburn: Alden, Beardsley & Company. Rochester: Wanzer, Beardsley & Company, 1853.

12mo, cloth, pp. 379.

Copy in library of Admiral Franklin Hanford.

Copy of edition of 1854, same publishers, in library of The Rochester Historical Society.

The Closet, or the morning and evening hour of prayer. Comprising themes for devotional exercises. Rev. David Slie. Rochester: Printed by Lee, Mann & Company, American Building. J. W. Brown, Stereotyper, 1853.

8vo, paper, pp. 32.

Copy in library of Admiral Franklin Hanford; also in library of Edward Wheelock.

The Life and Eulogy of Daniel Webster. Rochester: Wilbur M. Hayward & Company, 4 Burns Building. Boston: Fetridge & Company. New York: Dewitt & Davenport. Philadelphia: J. W. Moore. Chicago: Mellon & Company, 1853.

8vo, paper, pp. 72.

Progress: A discourse by Rev. A. G. Hall, D.D., Pastor of the Third Presbyterian Church, Rochester, New York. Rochester: Wilbur M. Hayward, 1853.

8vo, pamphlet, pp.16.

Copy in library of The Rochester Historical Society.

The World, as it was, is, and will be. By Mrs. A. C. Judson, Rochester: Published by Erastus Darrow, corner Main and St. Paul Streets, 1853.

16mo, pamphlet, pp. 191.

Copy in library of The Rochester Historical Society.

Annual Report of the City Treasurer from March 20, 1852, to March 12, 1853. Charles M. St. John, Treasurer. Rochester, 1853.

8vo, pamphlet, pp. 8.

Copy in library of The Buffalo Historical Society.

The Apostolic Ministry. A discourse delivered in Rochester, New York, before the New York Baptist Union for Ministerial education, July 12, 1853, by Francis Wayland, President of Brown University. Rochester: Sage & Brother, 1853.

12mo, pamphlet, pp. 84.

Copy in library of The Rochester Historical Society.

Report of the Board of Managers of the Rochester Juvenile Reform Society, its organization and operation to September 1, 1853. Rochester: Press of Curtis & Butts, Union Office, Museum Building, 1853.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Memorial of the Owners of Water of the Genesee River at Rochester to the Legislature of the State of New York, January, 1853. Rochester, 1853. Similar memorials in 1846 and 1852.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Tenth Annual Report of the Superintendent of Public Schools of the City of Rochester. Presented March 7, 1853. Rochester: Press of Curtis & Butts, Daily Union Office, Museum Building, 1853.

8vo, pamphlet, pp. 21.

Copy in library of The Rochester Historical Society.

Catalogue of the Rochester Theological Seminary founded November 4, 1850, by the New York Baptist Union for Ministerial Education, 1853-54. Rochester: Press of A. Strong & Company, 1853. [This catalogue was continued.]

8vo, pamphlet, pp. 16.

Statistics of Trinity Church. Rochester, 1853.

12mo, pamphlet.

Engineers' Report for supplying the City of Rochester with water from various sources by [Charles B.] Stuart & Marsh. New York: 1853.

Copy in library of The Rochester Historical Society.

Twenty-seventh Annual Catalogue of the Ontario Female Seminary, Canandaigua, N. Y., 1852–53. Rochester: Press of Lee, Mann & Company, American Building, 1853.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

Cornelia; or The Deaf Mute. Rochester: David Hoyt, 1853.

12mo, boards, pp. 72.

Copy in library of The Rochester Historical Society.

An Address delivered by John C. Chumasero, Esq., at LeRoy, Genesee County, New York, July 4, 1853. Rochester: Press of Lee, Mann & Company, American Office, 1853.

8vo, pamphlet, pp. 36.

Copy in library of The Rochester Historical Society.

Constitution, By-laws and Rules of Order of the Rochester Typographical Union, No. 15, organized April, 1853.

8vo, pamphlet, pp. 38.

Copy in library of The Rochester Historical Society.

1854

The Horticulturist and Journal of Rural Art and Rural Taste was edited by Patrick Barry and published by James Vick, Jr. This year was issued Vol. IV, New Series, January to December, 1854.

Copy in library of The Rochester Historical Society.

Autographs for Freedom. Edited by Julia Griffiths. [Verse of four lines]. Auburn: Alden, Beardsley & Company. Rochester: Wanzer, Beardsley & Company, 1854.

8vo, cloth, pp. 309.

Copy in library of The Rochester Historical Society.

The Stranger in the Synagogue; or the Rites and Ceremonies of the Jewish Worship, Described and Explained. By Simon Tuska, son of the Rabbi of the Congregation Berith Kodesh, of the City of Rochester. Rochester: Published by E. Darrow & Brother, corner of Main and St. Paul Streets, 1854.

12mo, cloth, pp. 52.

Copy in library of The Rochester Historical Society.

A Christian Gift; or Pastoral Letters. By Rev. F. De Ward, late Missionary of Madras, and Author of "India and the Hindoos." Second edition. Rochester: Published by E. Darrow & Brother, corner of Main and St. Paul Streets, 1854.

16mo, cloth, pp. 192.

Copy in library of Nathaniel S. Olds.

The Lives and Reminiscences of the Pioneers of Rochester and Western New York, by John Kelsey. Published by J. Kelsey, Proprietor of Daguerrian Palace and Pioneer Gallery of Paintings. Rochester, 1854.

8vo, pamphlet, pp. 114.

Copy in library of The Rochester Historical Society.

The Constitution of the United States, with the Acts of Congress, relating to Slavery, embracing the Constitution, the Fugitive Slave Act of 1793, the Missouri Compromise Act of 1820, the Fugitive Slave Law of 1850, and the Ne-

braska and Kansas Bill, Carefully Compiled. Rochester: Published by D. M. Dewey, Arcade Hall, 1854. Printed by A. Strong & Company. Stereotyped by J. W. Brown, Rochester.

8vo, pamphlet, pp. 43.

Copy in library of The Rochester Historical Society

The End and Means of a Liberal Education. An Inaugural Address, delivered July 11, 1854, by M. B. Anderson, President of the University of Rochester. Rochester: William N. Sage. New York: Sheldon, Lamport & Blakeman, 1854.

12mo, pamphlet, pp. 95.

Copy in library of The Rochester Historical Society.

The Gospel. A sermon preached in St. Luke's Church, Rochester, on Wednesday, October 18, 1854, at the Consecration of the Rev. Henry Washington Lee, D.D., Rector of that Parish, as Bishop of the Diocese of Iowa, by the Rt. Rev. Manton Eastburn, D.D., Bishop of the Diocese of Massachusetts. Rochester: David Hoyt, 18 State Street, 1854.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

The Religion of the Revolution. A discourse delivered at Derby, Connecticut, 1774, by David Brooks, A.M., upon the causes that led to the separation of the American colonists from Great Britain and the establishment of a free government. Rochester, New York: Press of Curtis & Butts, Union Office, Museum Building, Exchange Street, 1854.

12mo, pamphlet, pp. iv + 13.

Copy in library of The Rochester Historical Society.

Samson's Note: "The author, David Brooks (1744-1802) was the father of General Micah Brooks, of Livingston County, New York, who was born May 14, 1775, and died July 7, 1857. General Brooks' daughters, Marcia and Cornelia, became the wives of Henry O'Reilly and George Ellwanger, of Rochester."

Mirror of the Soul, or Spiritual Things Discerned. By a Christian lady. With an introduction by Rev. D. Holmes, A.M. Auburn: Alden, Beardsley & Company. Rochester: Wanzer, Beardsley & Company, 1854.

12mo, cloth, pp. 379.

Copy in library of The Rochester Historical Society.

Life, Eulogy and great Orations of Daniel Webster. Twentieth Thousand. Rochester: Wilbur M. Hayward & Company, 1854.

Pp. 221, port.

Copy in library of The Rochester Historical Society.

Charter and By-laws of the Sixpenny Savings Bank of the City of Rochester, incorporated by the Legislature of the State of New York, April 13, 1854. Rochester: Lee, Mann & Company, 1854.

12mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 15, 1854. Rochester: 1854.

Copy in library of The Rochester Historical Society.

Monroe County Workhouse; an act for the construction of a workhouse in the county of Monroe passed May 27, 1853; to which are added rules for the regulation, government and discipline of the same, adopted February 20, 1854. Rochester: Press of Curtis & Butts, Daily Union Office, Museum Building, 1854.

8vo, paper, pp. 15.

Copy in library of The Rochester Historical Society.

Lives of Heroes of Ancient and Modern Times, embracing sketches of Diogenes, Robert Burns, Benjamin Franklin and General Washington. Rochester: Erastus Darrow & Brother, 1854.

8vo, boards, pp. 101.

Copy in library of The Rochester Historical Society.

Unity in the Truth binding upon the people of God; a sermon with notes selected by Rev. J. V. Van Ingen. Rochester: Lee, 1854.

8vo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

Lewie, or The Bended Twig. Rochester: Wanzer, Beardsley & Company, 1854.

8vo, boards, pp. 344.

Copy in library of The Rochester Historical Society.

Catalogue of the Library of the Rochester Atheneum and Mechanics' Association. Rochester: Daily Democrat Office. A. Strong & Co., Printers, 1854.

8vo, pamphlet, pp. 107.

Copy in library of The Rochester Historical Society.

1855

Echoes; or Leisure Hours with the German Poets. By A. C. Kendrick. Rochester: William N. Sage, 1855.

12mo, cloth, pp. 148.

Copy in library of The Rochester Historical Society.

The Anti-slavery Movement. A lecture by Frederick Douglass before the Rochester Ladies' Anti-slavery Society. Rochester: Press of Lee, Mann & Company, Daily American Office, 1855.

8vo, pamphlet, pp. 44.

Copy in library of The Rochester Historical Society.

Native and Alien. The Naturalization Laws of the United States, containing also the alien laws of the State of New York, a synopsis of the alien laws of

other states, with the forms for naturalizing aliens, important decisions, general remarks, etc. Carefully compiled and arranged by a member of the Bar. To which is added the Constitution of the United States. Rochester, New York: D. M. Dewey, 1855.

8vo, paper, pp. 87 and 16.

Copy in library of The Rochester Historical Society.

Samson's Note: "Author was L. Ward Smith.

Adventures of Rudolph Bardy De Kovatsi, a Hungarian Exile in Italy, Hungary and Turkey. Written by himself. Rochester: Press of Lee, Mann & Company. Daily American Office, 1855.

12mo, cloth, pp. 235.

Copy in library of The Rochester Historical Society.

Various Bible Tracts were published about this time, 1855, by the Advent Review Office.

The Ready Reckoner; for shipbuilders, boat builders, and lumber merchants. Being a correct measurement of scantling boards, etc. [cut]. By J. M. Scribner, A.M. Fourth edition, revised, enlarged, and improved. Rochester: Published by George W. Fisher, 1855.

16mo, boards, pp. 72.

Copy in library of The Rochester Historical Society.

Extracts from the Reports of the Canal Commissioners, and the State Engineers, and from the Proceeding of the Legislature, relating to the State Canals. Rochester: Steam Press, A. Strong & Company. Daily Democrat Office, 1855.

8vo, pamphlet, pp. 74.

Copy in library of The Rochester Historical Society.

A Discourse upon Ancient and Modern Divination, by J. H. McIlvaine, Pastor of the First Presbyterian Church, Rochester, New York. Erastus Darrow & Brother, Publishers, 1855.

16mo, pamphlet, pp. 36.

Copy in library of The Rochester Historical Society.

Twelfth Annual Report of the Superintendent of Public Schools of the City of Rochester. Presented March 26, 1865. Rochester: Press of Lee, Mann & Co., Rochester, New York, 1855.

8vo, pamphlet, pp. 62.

Copy in library of The Rochester Historical Society.

New York Baptist Union for Ministerial Education—Annual Reports, Rochester, 1856, 1860, 1868.

Copies in library of The Buffalo Historical Society.

The Rochester Mystery. A Full Narrative of the Mysterious Disappearance of Miss Emma Moore, the recovery of her body and all the incidents con-

nected with the mournful tragedy. Rochester: By J. McMahon, Waverly News Rooms, State Street. Printed by Curtis & Butts, Daily Union Office, 1855.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

Rochester Young Men's Christian Association. Organized March, 1854. Constitution and By-Laws. Rochester: Rooms, Corinthian Hall, rear of the Arcade. A. Strong & Co., Printers, 1855.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

Dewey's Rochester City Directory for 1855–56. Containing an alphabetical list of the heads of families, business men and mechanics, their several places of business and residence, and of females acting in the capacity of artisans and domestics, brief notices of the religious, literary and benevolent associations of the city, fire and military departments, etc. Together with the Advertisements of the Principal Business Men, an alphabetical list of streets, and a Map of the City, on which are delineated the several streets, wards, squares, public buildings, etc. Rochester: D. M. Dewey, Arcade Hall, 1855.

8vo, boards, pp. 322 and 72.

Copy in library of The Rochester Historical Society.

Obituary of Mrs. Naomi Sampson. Address at her funeral. Rochester: 1855. Printer not stated.

8vo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

Thirtieth Annual Catalogue of the Ontario Female Seminary, Canandaigua, N. Y., May, 1855. Rochester: Press of Lee, Mann & Company, Daily American Office, 1855.

8vo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

Proceedings of the Board of Supervisors of the County of Monroe, for 1854. Rochester: Steam press of A. Strong & Company, corner of State and Buffalo Streets, 1855.

8vo, pamphlet.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 16, 1855. Rochester: 1855.

Copy in library of The Rochester Historical Society.

Report of a Survey of the Genesee Valley Canal, made in September, 1854, by Daniel Marsh, and Silas Cornell. Rochester, 1855.

8vo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

The Christian's Triumph, a sermon preached at the funeral of Albert G. Smith, Esq., April, 1855, by Rev. W. G. Howard, D.D. Rochester: William N. Sage, 1855. Lee, Mann & Co., Printers.

8vo, pamphlet, pp. 48.

Copy in library of The Rochester Historical Society.

Second Annual Report of The Rochester Agency of the American Tract Society for Western New York and Canada, 1855.

8vo, pamphlet.

Copy in the library of The Rochester Historical Society.

Constitution of the United States, with the Acts of Congress relating to slavery, embracing the Constitution, the Fugitive Slave Act of 1793, the Missouri Compromise Act of 1820, the Fugitive Slave Law of 1850, and the Nebraska and Kansas Bill. Carefully compiled by D. M. Dewey. Rochester: D. M. Dewey, 1855.

8vo, pamphlet, pp. 45.

Copy in library of The Rochester Historical Society.

Constitution and By-laws of the Rochester Orphan Asylum. Rochester: Lee, Mann & Company, 1855.

Copy in library of The Rochester Historical Society.

1856

Life of Mary Jemison: Deh-he-wa-mis. By James E. Seaver. Fourth edition, with Geographical and Explanatory notes. New York and Auburn: Miller, Orton & Mulligan. Rochester: D. M. Dewey, 1856.

12mo, cloth, pp. 312. Frontispiece.

Copy in library of The Rochester Historical Society.

Samson's Note: "This edition was edited by Lewis H. Morgan."

Editor's Note: Mr. Elmer Adler says: "The responsibility of this edition was with D. M. Dewey, of Rochester, although the stereotype work was done in Buffalo, and the book is known as the New York–Auburn edition."

Morey's Practical Arithmetic in which the Explanations of the Principles are given on a New Plan. By Cornell Morey, Teacher of Mathematics in Macedon Academy. Stereotyped edition. Rochester: Published by Erastus Darrow & Brother, corner of Main and St. Paul Streets, 1856.

12mo, cloth, pp. 196.

Copy in library of The Rochester Historical Society.

Slavery Unmasked: Being a truthful narrative of a three years residence and journeying in eleven southern states, etc. By Rev. Philo Tower, etc. Rochester: Published by E. Darrow & Brother, 65 Main and 2 St. Paul Streets, 1856.

12mo, paper, pp. 432.

Copy in library of The Rochester Historical Society.

Scribner's Pocket Assistant, for farmers, millers, produce dealers and mechanics. Exhibiting at one view the value of more than sixteen thousand different quantities of grain, computed. . .[cut]. . .by J. M. Scribner, A.M. Rochester, New York: Published by G. W. Fisher, 6 Exchange Street, 1856.

16mo, boards, pp. 88.

Copy in library of The Rochester Historical Society.

Dr. Lovejoy's Chemical Remedies for the treatment of some of the most formidable diseases with which the human family are afflicted. Rochester, New York: Steam Press of Lee, Mann & Company, American Office, 1856.

16mo, pamphlet, pp. 12.

Copy in library of The Rochester Historical Society.

Character. A Discourse to Young Men. Delivered in Plymouth Church, Rochester, New York, by Jonathan Edwards, Pastor, on Sabbath evening, June 8, 1856. Published by request. Rochester: E. Darrow & Brother, 65 Main Street, 1856.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Manual of the Plymouth Church of Rochester, Rochester, New York. Published by vote of the Church, in the year of our Lord, 1856. For Plymouth Church, Rochester: E. Darrow & Brother, 1856.

8vo, pamphlet, pp. 26.

Copy in library of William H. Samson.

Summer Vacation Abroad; or Notes of a visit to England, Scotland, Ireland, France, Italy and Belgium. Rev. F. DeW. Ward. Rochester: Erastus Darrow & Brother, Publishers, 65 Main Street, 1856.

12mo, cloth, pp. 287.

Copy in library of Admiral Franklin Hanford.

A Daily Walk with God in His Own Ordinances, or the Bible Standard of Duty as exemplified in the Primitive Christians. An Essay by Rev. Stephen Porter, Geneva, New York. Rochester: E. Darrow & Brother, Publishers, 65 Main Street, 1856.

12mo, cloth, pp. 128.

Copy in library of The Rochester Historical Society.

Peculiar National Blessings. A Thanksgiving Discourse delivered in St. John's M. E. Church, in the City of Rochester, November 29, 1855, by Rev. J. Watts. Rochester: Wm. D. Snow & Company, Daily Tribune Book and Job Office, 1856.

12mo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

Mission Schools: Shall they be abolished or sustained? From the Presbyterian Quarterly Review, December, 1855 (by permission). Rochester: Steam Press of A. Strong & Company, Daily Democrat Office, 1856.

8vo, pamphlet, pp. 43.

Copy in library of The Rochester Historical Society.

Proceedings of the Board of Supervisors, of the County of Monroe, for 1855. Rochester: Steam press of A. Strong & Company, Daily Democrat Office, 1856.

8vo, pamphlet, pp. 65.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 17, 1856. Rochester: 1856.

Copy in library of The Rochester Historical Society.

The Rural Annual and Horticultural Directory containing directions for the preparation of the ground for the orchard and fruit garden, planting, pruning, etc. . . .[cut]. . . .Rochester: James Vick, Jr., 1856.

Copies in library of The Rochester Historical Society, 1856, 1860 and 1862.

House for Idle and Truant Children. A report to the managers with facts and anecdotes showing the intellectual and moral improvement of the children, by Samuel Chipman, Superintendent. Rochester: Smith, Benton & Company, 1856.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Presbyterian Hymn and Tune Book; favorite psalms and hymns from the General Assembly collection adapted to familiar tunes, 2d Edition. Rochester: Published by E. Darrow & Brother, 1856.

8vo, boards, pp. 158.

Copy in library of The Rochester Historical Society.

Second Annual Report of the Inspectors and Superintendent of the Monroe County Work House at their Annual Meeting, October, 1856. Prepared and published by order of the Board of Supervisors. Rochester: Steam Press of A. Strong & Company, Eagle Bank Block, 1856.

8vo, pamphlet, pp. 31.

Copy in library of The Rochester Historical Society.

First Annual Reports of the Inspectors and Superintendent of the Monroe County Work House with the reports of the Chaplain and Physician . . . .[cut]. . . .at their Annual Meeting, October, 1855. Prepared and published by order of the Board of Supervisors. Rochester: Steam Press of A. Strong & Company, Eagle Bank Block, 1856.

8vo, pamphlet, pp. 60.

Copy in library of The Rochester Historical Society.

Seventh Annual Report of the Rochester Home for the Friendless. Rochester: Lee, Mann & Company, 1856.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Erna the Forest Princess, or Pilgrimage of the Three Wise Men to Bethlehem; a legend of Germany in the olden time, by Gustav Nieritz. Translated by Mrs. H. C. Conant. Rochester: Erastus Darrow & Brother, 1856. Printed by Lee, Mann & Co. Stereotyped by J. W. Brown.

12mo, boards, pp. 116.

Copy in library of The Rochester Historical Society.

Constitution and By-laws of the Rochester Union Grays. Adopted December 11, 1838. Rochester: A. Strong & Company, Printers, Democrat Office, 1856.

8vo, pamphlet, pp. 23.

Copy in library of The Rochester Historical Society.

Revised Charter of the City of Rochester, Passed April 10, 1850, with the Amendments of 1851–52–53–54–55–56, incorporated therein. Printed by authority of the Common Council. Rochester: Printed at the Rochester Daily Advertiser Office, 1856.

8vo, boards, pp. 182.

Copy in library of The Rochester Historical Society.

1857

Occasional Poems. By Rev. L. D. Ferguson. Rochester, New York: Published by E. Darrow & Brother, 65 Main Street, 1857.

12mo, cloth, gilt, pp. 206.

Copy in library of The Rochester Historical Society.

Twenty-two Years a Slave, and Forty Years a Free Man; embracing a Correspondence of several years, while president of Wilberforce Colony, London, Canada West. By Austin Steward. Rochester, New York: Published by William Alling, Exchange Street, Rochester, 1857.

12mo, cloth, pp. 360.

Samson's Note: "A perfect copy in the library of Henry F. Dupuy, 296 West End Avenue, New York City, and in my library."

Dewey's Rochester City Directory 1857–58, etc. [cut]. Rochester, New York: D. M. Dewey, Nos. 2, 4, 6 and 8 Arcade Hall, 1857.

8vo, boards, pp. 455 and 72.

Copy in library of The Rochester Historical Society.

The Upward Path; or brief thought on Christian Salvation as revealed to us in the Holy Scriptures and as understood and taught by the great body of Methodists throughout the world. Rev. John Parker. Rochester: E. Darrow & Brother, Publishers, 1857.

Square, 16mo, cloth, pp. 123.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

The Peace of the Tabernacle. By J. H. McIlvaine, Pastor of the First Presbyterian Church. Rochester: Printed by C. P. Dewey, American Office, 1857.

16mo, paper, gilt edges, pp. 36.

Copy in library of The Rochester Historical Society; also in library of Admiral Franklin Hanford.

Samson's Note: "On the cover the title is given and also Rochester: D. M. Dewey, Arcade Hall, 1857."

Two Speeches by Frederick Douglass; one on the West India Emancipation, the other on the Dred Scott Decision. Rochester, New York, 1857.

8vo, paper covers, pp. 46.

Copy in library of The Buffalo Historical Society.

Rochester. A poem delivered before the literary societies of the University of Rochester, July 7, 1857. By John N. Wilder. New York, 1857.

8vo, pamphlet, pp. 31.

Copy in library of The Rochester Historical Society.

A Full and Authentic Account of the Murders of James King, of Wm., Dr. Randall, Dr. Baldwin, West and Marion. The execution of James P. Casey, Charles Cora, Philander Brace and Joseph Heatherington, by the Vigilance Committee of San Francisco, giving the particulars, incidents, etc. Published by E. Darrow & Brother. Rochester, 1857.

8vo, paper covers, with an illustration of a gallows and a concourse of people on the front cover, pp. 64.

Samson's Note: "On the title page the words are printed exactly as follows: 'James King, of Wm., Dr. Randall.' I don't know what 'of Wm.,' means. I saw a copy of the above in August, 1907, in dealer's hands."

First catalogue of Fall Term of the High School, Rochester, New York, 1857. Rochester: Printed by Curtis, Butts & Co., Union Building, 1857.

8vo, pamphlet, pp. 21.

Copy in library of The Buffalo Historical Society.

The Rural Annual and Horticultural Directory. For the year 1857; containing treatise on Rural Architecture, laying out and managing Fruit, Flower and Kitchen Gardens, with practical suggestions on various subjects connected with rural pursuits. Also, brief hints on the Rearing and Management of Poultry, List of Fruits Recommended by the American Pomological Society. Lists of Nurserymen and Agricultural Implement Makers in the United States and Canada. Illustrated with eighty Engravings, representing farmhouses, cottages, fruits, flowers, ornamental trees, shrubbery, design for laying out a garden, etc. Rochester, New York. Joseph Harris (Office of the Genesee Farmer), 1857: Dewey & Dutton, Printers, Daily American Office, Rochester, New York. Second issue.

Proceedings of the Board of Supervisors, of the County of Monroe, for 1856. Rochester: Steam press of A. Strong & Company, Eagle Bank Block, Exchange Street, 1857.

8vo, pamphlet, pp. 64.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 18, 1857. Rochester: 1857.

Copy in library of The Rochester Historical Society.

Occasional Poems, by Rev. L. D. Ferguson. Rochester: E. Darrow & Brother, 1857.

8vo, boards, pp. 206.

Copy in library of The Rochester Historical Society.

Catalogue of the Teachers and Students for the academic year, 1856–57, East Avenue Collegiate Institute. Rochester: Benton & Andrews, 1857.

8vo, pamphlet, pp. 14.

Copy in library of The Rochester Historical Society.

1858

The Mystery of Providence. A sermon on the death of William H. Perkins, who was killed at Saquoit Bridge, near Utica, in the accident which occurred on the New York Central Railroad, Tuesday morning, May 11, 1858. By Rev. J. H. McIlvaine, D.D., Pastor of the First Presbyterian Church, Rochester. Rochester: Press of A. Strong & Company, Daily Democrat and American, 1858.

8vo, paper, pp. 15.

Copy in library of Admiral Franklin Hanford.

The Falls Field Tragedy. The Confession of Sarah E. Littles, being an authentic narrative of the facts connected with the murder of her husband, Charles W. Littles at Rochester, New York, on the night of the 19th of December, 1857, for which her brother, Marion Ira Stout, was hung, and she was sent to Sing Sing, etc. [cut]. Rochester, New York: Printed for the Publisher by Curtis, Butts & Company, 1858.

12mo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

Duties of Children to Their Parents. The Fifth Commandment. A sermon preached in Plymouth Church, Rochester, New York. By Jonathan Edwards, Pastor, on Sabbath evening, June 13, 1858. Published by request. Rochester: E. Darrow & Brother, Publishers. Osburn House Block, 1858.

16mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

The Last Writing of Marion Ira Stout; containing his Confession, Revelations and also his so-called Principles of Philosophy and Religion. He was Executed at Rochester, New York, October 22, 1858, for the murder of his Brother-in-law, Charles W. Littles, on the 19th of December, 1857. Rochester, New York: Printed for the Publisher, 1858.

8vo, pamphlet, pp. 40.

Copy in library of The Rochester Historical Society.

Trial of John B. Robertson charged with attempting to destroy the life of his wife. Monroe County, Oyer and Terminex. Rochester: 1858.

8vo, pamphlet, pp. 67.

Copy in library of The Rochester Historical Society.

Life, Present and Future: or, life in the senses; life in society; life in the intellect; life in religion; life in eternity. Rochester: Curtis, Butts & Company, 1858.

Pp. 168, port.

Copy in library of The Rochester Historical Society.

Constitution, by-laws, and rules of order of Protection Engine Company, No. 6. Adopted November 21, 1858. Rochester: Curtis, Butts & Company, 1858.

8vo, pamphlet, pp. 15.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 19, 1858. Rochester: 1858.

Copy in library of The Rochester Historical Society.

Rochester Atheneum and Mechanics' Association. List of Officers, and the Annual Report for 1857, with a synopsis of speeches at the anniversary of the Association in Corinthian Hall at the close of the fiscal year, 1857. Rochester: A. Strong & Co., Democrat and American Office, 1858.

8vo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

Fifteenth Annual Report of the Superintendent of Public Schools of the City of Rochester. Presented March 22, 1858. Rochester: Daily Union and Advertiser Press, Buffalo Street, 1858.

8vo, pamphlet, pp. 59.

Copy in library of The Rochester Historical Society.

Remarks on the occasion of the funeral of Frances Augusta Brackett by Rev. Henry A. Neely, Rector of Christ Church, Rochester, New York. Rochester: A. Strong and Company, 1858.

8vo, pamphlet, pp. 19.

Copy in library of The Rochester Historical Society.

Code of Laws of Central Hose Company, No. 6, organized May 26, 1858. Rochester: Curtis, Butts & Company, 1858.

8vo, pamphlet, pp. 13.

Copy in library of The Rochester Historical Society.

Memoir of Elizabeth Charlotte Ingersoll, who died September 18, 1857, aged 12 years. Rochester: A. Strong & Company, 1858.

Pp. 176, port.

Copy in library of The Rochester Historical Society.

The Fifth Commandment, a sermon preached in Plymouth Church, Rochester, New York, on Sabbath Evening, June 13, 1858. By Jonathan Edwards. Rochester: Darrow, 1858.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Who Shall Decide When Doctors Disagree? Read the following dialogue (an actual occurrence), then you shall decide. Rochester: Strong, 1858.

8vo, pamphlet, pp. 23.

Copy in library of The Rochester Historical Society.

Moore's Rural New Yorker, the leading weekly agricultural, literary and family newspaper. Rochester: D. D. T. Moore; Vol. 9, No. 33, August 14, 1858.

Programme of Funeral Obsequies of Sir Knight Austin Olcott, Rochester, New York, April 7, 1858, under the Direction of. . . .(cut). Rochester: Steam Press of Curtis, Butts & Company, Union and Advertiser Office, 1858.

Copy in library of The Rochester Historical Society.

Constitution, by-laws and rules of order of Protection Engine Company, No. 6, adopted November 21, 1858. Rochester: Curtis, Butts & Company, 1858.

12mo, pamphlet, pp. 15.

Copy in library of The Rochester Historical Society.

Third Annual Reports of the Inspectors and Superintendent of the Monroe County Workhouse at their Annual Meeting, October, 1857. Published by order of the Board of Supervisors. Rochester: Press of A. Strong & Company, Democrat and American Office, 1858.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

Naturalization Laws of the United States; also a synopsis of the Alien Laws of all the States, together with the forms for Naturalization, important decisions, general remarks on the subject. . . .(cut). . . . Rochester, New York: D. M. Dewey, Arcade Hall, 1858.

8vo, pamphlet, pp. 87+15.

Copy in library of The Rochester Historical Society.

Proceedings of the Board of Supervisors of the County of Monroe, for 1857. Rochester: Printed by A. Strong & Company, Democrat and American Office, 1858.

8vo, pamphlet, pp. 184.

Copy in library of The Rochester Historical Society.

Address delivered at the funeral of Joseph C. Stone, Esq., April 16, 1858. By Rev. J. R. Scott.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

1859

The Origin of Natural Evil, geologically considered. By Rev. W. C. Mattison. [Verse]. Rochester, New York: Steam Press of Curtis, Butts & Company, 1859.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Elwood's Grain Tables; showing the value of bushels and pounds of different kinds of grain calculated in Federal money. So arranged as to exhibit upon a single page the value at a given price from ten cents to two dollars per bushel of any quantity from one pound to ten thousand bushels; with other convenient and useful tables connected with produce transactions. Fourth edition, revised and improved. By James L. Elwood, Accountant. Rochester: E. Darrow & Brother, 1859.

12mo, cloth, pp. 200.

Copy in library of The Rochester Historical Society.

A Funeral Oration upon David C. Broderick, Late Senator from California, Delivered at the Chapel of the New York University on Sunday evening, November 20, 1859, by John W. Dwinelle, Esq., of Rochester, New York. Rochester: Benton & Andrews, Buffalo Street, 1859.

8vo, pp. 37.

Copy in library of The Rochester Historical Society.

Rochester Daily Union Annual City Directory for 1859, etc. [cut]. Rochester: Curtis, Butts & Company, Union and Advertiser Office, 1859.

8vo, boards, pp. 299 and 80.

Copy in library of The Rochester Historical Society.

The Sabbath. A sermon in poetry by Rev. Abram Blakely, A. B. Rochester: E. Darrow & Brother, 65 Main Street, 1859.

12mo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

The Two Politics. An address delivered May 11, 1858, in the Church of the Pilgrims, Brooklyn, New York, at the Fifth Anniversary of The American Congregational Union by Rev. H. D. Kitchell, D.C., of Detroit, Michigan. New York: N. A. Calkins, 348 Broadway. Boston: M. H. Sargent, 13 Cornhill. Detroit, Michigan: Francis Raymond. Rochester, New York: E. Darrow & Brother, 1859.

8vo, pamphlet, pp. 20.

Copy in library of The Rochester Historical Society.

Ellwanger & Barry, Nursery Catalogue, was issued in 1859, and three or four previous years not recorded.

Rochester Atheneum and Mechanics' Association. The President's Annual Report for the year 1858, with the Final Report of the Lecture Committee for the Course of 1858–59. Rochester: Benton & Andrews' Book Press, 1859.

8vo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

An Appeal to the Inhabitants of Her Majesty's Canadian Provinces against the Law Authorizing Imprisonment for Debt in Canada West; in which is embodied a History of the Sufferings and Wrongs of Mr. Sylvester Brown, a prisoner for eighteen months in the jail at Chatham; together with a full exposition of the Rascality practised by Soulless Creditors, Crafty Lawyers, Plundering Sheriffs, Heartless Bailiffs, Brutal Jailors and Turnkeys and Gouty Judges; to which are added Full and Complete Details of Other Cases in which poor, but honest and industrious people have been stripped of their all by the operation of an iniquitous Law; and also Copious Quotations from the Act Falsely Entitled, "The Act for the Abolition of Imprisonment for Debt," by Sylvester Brown, Rochester, New York, a Lumberman for thirty years. Published by the author, 1859.

12mo, pamphlet, pp. 143.

Copy in library of The Rochester Historical Society.

Sixteenth Annual Report of the Superintendent of Public Schools of the City of Rochester. Rochester, 1859.

8vo, pamphlet, pp. 68.

Copy in library of The Buffalo Historical Society.

The Alarming State of the World. By Ann Palmerton. Rochester, New York: Printed for the author, 1859.

16mo, cloth, pp. 302 + (1).

Copy in library of The Rochester Historical Society.

Congregationalism in Western New York; its Rise, Decline and Revival; with a Notice of Hotchkin's History of Presbyterianism. By James H. Dill. An address before the General Association of New York, in Rochester, September 21 1858. Rochester: Benton & Andrews, 1859.

8vo, wrappers, pp. 12.

Copy in library of The Rochester Historical Society.

Proceedings of the Board of Supervisors of the County of Monroe, for 1858–59. Rochester: Steam press of Curtis, Butts & Company, Union and Advertiser Office, 1859.

8vo, pamphlet, pp. 160.

Copy in library of The Rochester Historical Society.

Commercial Register and Business Directory of Rochester for 1859, Rochester: A. L. Jones, 1859.

8vo, boards, pp. 16.

Copy in library of The Rochester Historical Society.

Eulogy of the late Hon. Wm. Jay delivered on the invitation of the colored citizens of New York City in Shiloh Presbyterian Church, New York, May 12, 1859. By Frederick Douglass. Rochester: A. Strong & Company, 1859.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

Fourth Annual Reports of the Inspectors and Superintendent of the Monroe County Penitentiary at their Annual Meeting, October, 1858. Published by order of the Board of Supervisors. Rochester: Press of A. Strong & Company, Democrat and American Office, 1859.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

Catalogue of the Rochester Female Academy, from April, 1858, to April, 1859. Rochester: Strong, 1859.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

Constitution, By-laws and Officers of the Rochester Orphan Asylum. Rochester: A. Strong & Company, 1859.

Copy in library of The Rochester Historical Society.

Twenty-two Years a Slave, and Forty Years a Freeman; embracing a correspondence of several years, while president of Wilberforce Colony, London, Canada West. Second edition. Rochester, New York: Alling and Cory, 1859.

Pp. 360, port.

Copy in library of The Rochester Historical Society.

1860

Poems, and Jottings of Itinerary in Western New York. In two parts. By M. Tooker, forty years a member of Genesee Conference. Rochester: E. Darrow & Brother. Benton & Andrews, Printers, 1860.

Copy in library of The Rochester Historical Society.

Samson's Note: "This is a 16mo of 160 pages and is not of the slightest historical value. It contains a lot of poor poems and an elaborate biographical sketch. The reminiscences are mainly of his family and his pastorates. This book, however, seems to be rare."

A Common Sense View of Homeopathy for the people by D. A. Baldwin, M.D., Rochester, New York. Office, Baker's Block. Published by D. M. Dewey, 1860.

16mo, pamphlet, pp. 48.

Copy in library of The Rochester Historical Society.

The Barometer and its Philosophy, by H. A. Clum, of Clifton Springs, Ontario County, New York. Rochester, New York: Steam Press of A. Strong & Company, Daily Democrat and American, 1860.

8vo, pamphlet, pp. 47.

Copy in library of The Rochester Historical Society.

A Day Dream by An Old Man Awake. Published by E. Darrow & Brother. Rochester, New York: Hebard, Tracy & Company, Printers, Evening Express Office, 1860.

8vo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

Early History of Rochester, 1810 to 1827, with comparisons of its Growth and Progress to 1860. Published by George W. Fisher, Rochester, New York, 1860. Steam Press of Curtis, Butts & Company, Union & Advertiser Office.

8vo, pamphlet, pp. 24.

Copy in library of The Rochester Historical Society.

Historical Collections of the Junior Pioneer Association of the City of Rochester and Monroe County, New York. An address by Rev. Ferdinand DeW. Ward. Rochester: D. M. Dewey, 1860.

8vo, pamphlet, pp. 48.

Copy in library of The Rochester Historical Society.

Parish Memories of Forty Years. An Anniversary Discourse in St. Luke's Church, Rochester, New York, delivered in the evening of the second Sunday in Advent, 1860, by R. Bethell Claxton, D.D., Rector of the Parish. Published by request of the Vestry. Rochester, New York: Published for the Parish, by D. M. Dewey, Arcade Hall, 1860.

8vo, pamphlet, pp. 32.

Copy in library of The Rochester Historical Society.

Speech of the Hon. Ebenezer Griffin, delivered at the City Hall, October 30, 1860, in reply to the Address of Hon. Wm. L. Yancey, delivered at Corinthian Hall, October 17, 1860. Published at the request of the Meeting. Rochester, New York: Press of C. D. Tracey & Company, Evening Express Office, 1860.

8vo, pamphlet, pp. 23.

Copy in library of The Rochester Historical Society.

Constitution, By-laws and Rules of order of the Operative Carpenters and Joiners Society of Rochester organized April 12, 1860. Rochester: Strong, 1860.

12mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Proceedings of the Board of Supervisors, of the County of Monroe, for 1859–60. Rochester: Steam press of A. Strong & Company, Democrat and American Office, 1860.

8vo, pamphlet, pp. 215.

Copy in library of The Rochester Historical Society.

The Genesee Farmer: a monthly journal devoted to agriculture and horticulture. Vol. 20-21, 1859–1860.

Copy in library of The Rochester Historical Society.

The Rural Annual and Horticultural Directory containing directions for the preparation of the ground for the orchard and fruit garden, planting, pruning, etc. [cut]. Rochester: James Vick, Jr., 1860.

Copies of editions of 1856, 1860 and 1862 in library of The Rochester Historical Society.

Charter, Constitution, By-laws and Officers of the Rochester Female Charitable Society (for the relief of the sick poor), together with its history, and annual reports for the year 1860; organized February 26, 1822. Rochester: C. D. Tracy, 1860.

8vo, pamphlet, pp. 22.

Copy in library of The Rochester Historical Society.

Rochester, Board of Underwriters, Tariff of rates for fire insurance, established by the Board of Underwriters, Rochester, New York, adopted June, 1860. Rochester: C. D. Tracy & Company, 1860.

8vo, pamphlet, pp. 44.

Revised, February, 1864. Rochester: A. Strong & Company, 1864.

Copy in library of The Rochester Historical Society.

Report on the Introduction of a Supply of Pure Water into the City of Rochester, made to the Common Council, September, 1860. Rochester: C. D. Tracy, 1860.

8vo, pamphlet, pp. 71. Tables.

Copy in library of The Rochester Historical Society.

Fifth Annual Reports of the Inspectors, Superintendent, and other Officers of the Monroe County Penitentiary at their Annual Meeting, October, 1859. Published by order of the Board of Supervisors. Rochester: Press of Hebard, Tracy & Company, Evening Press Office, 1860.

8vo, pamphlet.

Copy in library of The Rochester Historical Society.

Sixth Annual Reports of the Inspectors, Superintendent and other Officers of the Monroe County Penitentiary together with the Report of the Committee thereon. . . .[cut]. . . .at their Annual Meeting, October, 1860. Published by order of the Board of Supervisors. Rochester: Steam press of Curtis, Butts & Company, Daily Union and Advertiser Office, 1860.

8vo, pamphlet.

Copy in library of The Rochester Historical Society.

Tariff of Rates for Fire Insurance established by the Board of Underwriters, Rochester, New York, adopted June, 1860. Rochester: C. D. Tracy & Company, 1860.

8vo, boards, pp. 44.

Copy in library of The Rochester Historical Society.

Annual Report of the Chief Engineer of the Fire Department of the city of Rochester, together with the fire laws of the city of Rochester: Curtis, Butts & Company, 1860.

8vo, pamphlet, pp. 58.

Copy in library of The Rochester Historical Society.

Charter and by-laws of the Rochester Fire Department passed March 17, 1860; by-laws adopted April 30, 1860. Rochester: Benton and Andrews, 1860.

16mo, pamphlet, pp. 16.

Copy in library of The Rochester Historical Society.

Smith Light, its Adaptation to Head Lights for Railways, inland steamers, etc. By Dr. George Hand Smith. Rochester: Steam Press of Curtis, Butts & Co., Union and Advertiser Office.

8vo, pamphlet, pp. 8.

Copy in library of The Rochester Historical Society.

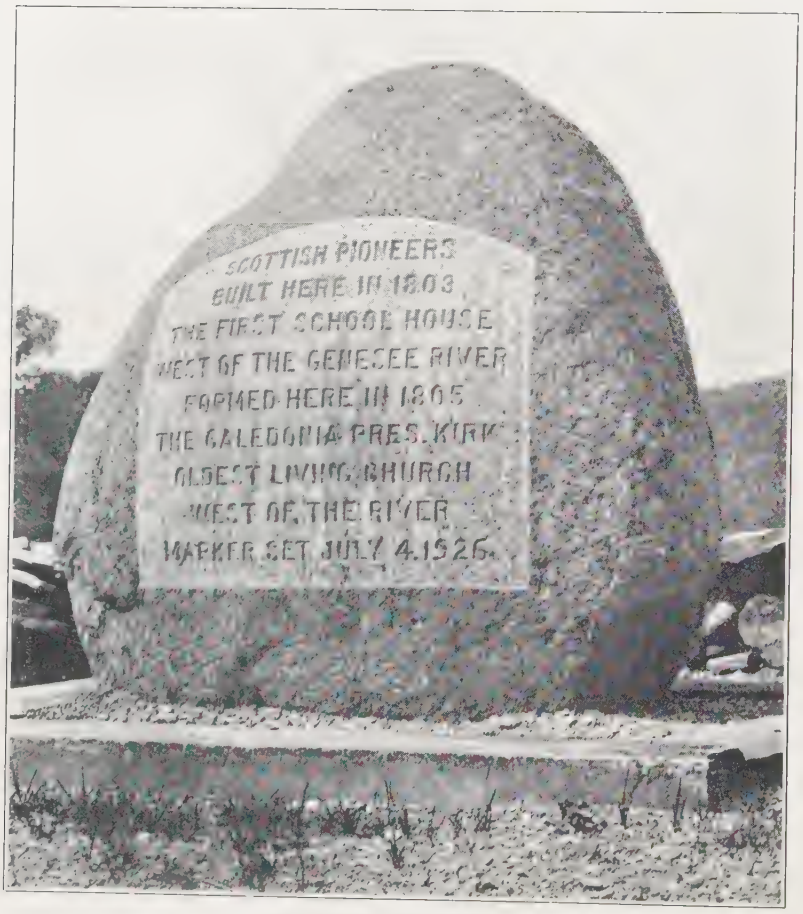
Annual Report of the President and Standing Committees of the Atheneum & Mechanics' Association of the City of Rochester, made at its eleventh anniversary, January 3, 1860. Published by order of the Board. Rochester: Benton & Andrews, Printers, 29 Buffalo Street, 1860.

8vo, pamphlet, pp. 27.

Copy in library of The Rochester Historical Society.

EDITOR'S NOTE: Pamphlet cover shows good picture of old Corinthian Hall.

In Honor of the Scottish Pioneers



BOULDER-MONUMENT
Unveiled and Dedicated at the Historical Celebration, Caledonia, New York, Monday, July 5, 1926.

"It's guid to be merry and wise,
It's guid to be honest and true,
It's guid to support Caledonia's cause,
And bide by the buff and the blue."
—Robert Burns

In Honor of the Scottish Pioneers

Historical Celebration, held at Caledonia, New York, July 4 and 5, 1926.

Editor's Note: In 1926 the one-hundred and fiftieth birthday of our Nation was celebrated generally. National and State Commissions were created, the President of the United States issued an address to the American people, and a standard program of exercises was suggested.

Locally, our principal celebration was held at Caledonia, Livingston County, New York, where, on July 4 and 5, 1926, the Clans gathered to celebrate the national holiday, and especially to honor the Scottish Pioneers, and the building of their first school (1803) and first church (1805) in the part of the Genesee Country west of the river.

The participating organizations included The Rochester Historical Society, The Livingston County Historical Society, The Ontario County Historical Society, The Lewis H. Morgan Chapter of the New York State Archeological Association, and The Genesee Country Historical Federation, which comprises a membership extending over all of the fifteen counties west of Seneca Lake. All the members of these organizations, with their friends, were invited to attend the Caledonia exercises, held under the auspices of the local committee as a community celebration.

On Sunday, July 4, religious services were held at the boulder, marking the site of the old school, which is located in Monroe County on the Oatka Trail (the old Creek Road) just over the bridge out of the village of Mumford. The Sunday exercises began with a procession of Sunday school children to the boulder, where a sermon was preached by Rev. Donald Bruce MacQueen, Pastor of the First Baptist Church of Rochester, New York; and Hon. Harvey F. Remington, Past-President General of the Sons of the American Revolution, delivered an historical address. There was appropriate music, vocal and instrumental.

Monday, July 5, Sesqui-Centennial Independence Day, was absorbed by various events. There was an historical parade with many unique floats, covering main events of America's story from early days. The Johnston Memorial Pipe Band of Rochester discoursed the favorite music of Scotland throughout the entire day, leading the procession to the spot where the afternoon exercises were held, and boulder monument unveiled, marking the site of the first school.

At these exercises an Address of Welcome was delivered by Mr. W. V. Hamilton, chairman of the Program Committee; followed by the address of the perma-

nent chairman, Hon. Lockwood R. Doty, Livingston County Judge and Surrogate and President of the Genesee Country Historical Federation. The principal address was delivered by Director Arthur C. Parker, of the Municipal Museum, Rochester; and the exercises at the unveiling were led by Mr. Charles H. Wiltsie, President of The Rochester Historical Society.

The complete programs of the exercises of July 4 and 5 were as follows:

CALEDONIA HISTORICAL CELEBRATION

Sunday, July 4, 1926

A Service of Worship and Praise at the Site of the First School West of the Genesee River

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Isaiah 35 : 1.

Order of Service

PROCESSIONAL

Led by Johnston Memorial Pipe Band starts from Mumford United Presbyterian Church at 2:30 p. m. Standard Time.

Members of local Bible schools and congregations are invited to march therein. Any others will be welcomed into this processional to the old site.

PROGRAM 3 P. M.

Selection . . . . . Johnston Memorial Pipe Band
Psalm 100—Congregation . . . . . James Fraser, Precentor
Roy H. Outterson, organ; Harold Estes, cornet
Psalm 23 . . . . . Rev. DeWitt MacEachron
Solo—"The Recessional" . . . . . Mrs. James Bailey
Scripture: Psalm 103 (Congregation) . . . . . Rev. E. M. Jones
Prayer—All Standing . . . . . Rev. James E. Springer

The offering for the American Bible Society
Caledonia's Pioneers loved the Book

Offertory . . . . . Johnston Memorial Pipe Band
Duet—"My Ain Countrie" . . Mrs. Charles Menzie and Mrs. Gerald Cox
Historical Sketch—"The Religious Significance of the Old Schoolhouse"
Judge Harvey F. Remington
"America" . . . . . Congregation
Sermon—"Lest We Forget" . . . . . Rev. Donald Bruce MacQueen
Processional to Boulder
Prayer of Dedication . . . . . Rev. Roland O. Hudson
Benediction . . . . . Rev. D. C. Littell
"Taps" . . . . . Harold Estes

The Gaelic Bible used on the platform was for years the pulpit Bible of the "Old Scottish Kirk" at Gillis Corners.

The "Caledonia Presbyterian Religious Society" was formed in 1802 at the Peter Campbell Homestead. This was a legal corporation to hold the two hundred acres promised them by Captain Williamson of the Pulteney Land Company.

The Caledonia Presbyterian Church was organized on March 4, 1805, in this old schoolhouse. The first elders were Donald MacKenzie, Duncan MacPherson and Donald Anderson. The congregation "engaged to keep up a public worship of God and the Lord's Day among themselves until it should please the Lord to send them a gospel minister."

In a very real sense four Presbyterian churches look back for their beginnings to the religious service held long ago in this old schoolhouse: the two churches of Caledonia, those of Mumford and Beulah.

EARLY CHURCHES OF OLD CALEDONIA

March 4, 1805, First Presbyterian, Caledonia.

November 3, 1810, The Associate Reformed, now United Presbyterian of Caledonia.

In 1811, The Associate Reformed, now United Presbyterian, of York.

July 5, 1811, The Belcoda Baptist Church. Daughter churches of Belcoda, 1852, Churchville, Clifton and Mumford (December 9, 1852).

August 8, 1815, The Le Roy Presbyterian Church.

April 16, 1822, Scottsville Presbyterian.

In 1852, Beulah Associate Reformed, now United Presbyterian.

May 13, 1869, Mumford United Presbyterian.

MONDAY, JULY 5, 1926, ORDER OF EXERCISES

Open Air Concert by the Johnston Memorial Pipe Band of Rochester on the school green, Caledonia, at 1 p. m., standard time.

HISTORICAL PARADE: Parade will form on Church Street, Major Walter J. Tennent in command, led by the Johnston Memorial Pipe Band. Route: Hamilton Park via North Street to the old school site.

Officials of town, Caledonia and Mumford.
School Officials.
Standard Bearer with flag.
George Washington on horseback, with aides.
Float—"Signing the Declaration of Independence."
Float—"Betsy Ross and the Flag."
General Sullivan and aide.
Float—Indians leaving the Genesee Country.
Float—Arrival of the Scottish Pioneers from Perthshire in 1799.
Float—Arrival of Pioneers from Invernesshire and Argyleshire.
War of 1812, Colonel Robert MacKay's regiment, thirty-one men.
War of 1812–14, "The Wheatland Contingent" for Defense of the Border, seventy-five men.
Float—War of 1861, Civil War, Abraham Lincoln.
Float—Freeing the slaves, groups of freedmen.
Soldiers of the Civil War, G. A. R. men.
Float—World War, by American Legion.
Float—Caledonia Grange, Ceres, Pomona and Flora.
Industrial Floats.
Miscellaneous.
Arrival at site of old schoolhouse.

EXERCISES AT SCHOOLHOUSE SITE: Selections by the Johnston Memorial Pipe Band.

A Word of Welcome by chairman of Program Committee, W. V. Hamilton.

Presiding: Judge Lockwood R. Doty, Geneseo.

Historical Address by Dr. Arthur C. Parker, Director, Municipal Museum, Rochester.

Processional to Boulder, led by band.

Dedication Address by Mr. Charles H. Wiltsie, President, The Rochester Historical Society.

Unveiling of Boulder by descendants of children of First School: (Middle name, Pioneer family.)

Elizabeth (MacArthur) Nichols
Jane (Deacon John) MacPherson
Mary (Taylor) MacKenzie
Alexander (Finley) MacPherson
George (MacDermid) Campbell
John (Big Hill John) MacPherson Byam

Singing "America" by audience.

EDITOR'S NOTE: The first Scottish settlers in Caledonia came from Perthshire. For this reason, Miss Margaret Tennent, the able secretary of the Caledonia Historical Celebration, wrote to the village minister of the Kirk at Killin, Scotland, telling him of the coming observance and received from him the following letter, which was read at the Exercises, July 5, 1926:

"The Manse, Killin, Perthshire, Scotland, 24 June, 1926.

"Dear Miss Tennent:

"Your kind and interesting letter of February 27 had been handed to me by the Killin postmaster. Owing to the grave illness for many months back of some of my brothers and sisters and my own infirm state of health I have not been able till now to attend to your request for a letter of "greeting" in connection with your proposed "celebration of the coming of the Scottish Settlers."

"The names you mention are very familiar here still, MacNaughtons, MacDermids, MacNabs, MacClarens, etc., although not as numerous as a hundred years ago.

"I am deeply touched by the fact that you are to have a religious service on the fourth of July and a civic service on the fifth. They must have been brave-hearted men who went out from this parish as the very first to open up the "wilderness." I feel sure their descendants today in the Genesee Country are in every way worthy of the Scottish and Killin settlers. And that, while they are absolutely loyal to the American flag and the great Republic, they keep a warm corner in their hearts for the Old Land, and the Old Parish from which the original stock came. I send my warmest greetings and best wishes for their social and spiritual well-being.

"Could I be wafted across the great pond in an aeroplane in order to be present at the service on the 4th of July it would be a touching and memorable experience for me to look into the eyes of those present, to grasp them by the hand, and to share in the great occasion. I do hope my letter will arrive in time.

"Yours sincerely,

"GEORGE W. MACKAY."

"P. S.—I intend reading your letter from my pulpit on Sunday, 4th July."

"Much may be made of a Scotchman if he be caught young."

DR. SAMUEL JOHNSON

The Religious Significance of the Old School House

By HARVEY FOOTE REMINGTON

Past-President General of the Sons of the American Revolution

---

Address delivered at the Historical Celebration, Caledonia, New York, Sunday, July 4, 1926.

"O God, beneath Thy guiding hand,
Our exiled fathers crossed the sea;
And, when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

"Laws, freedom, truth and faith in God,
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

"And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more."

THOSE lines of Dr. Leonard Bacon's are peculiarly appropriate on this occasion. They very fittingly describe those wonderful men and women who came from Perthshire and Inverness and other parts of Scotland to the vicinity of Caledonia in that early day. In Mt. Hope Cemetery upon a simple slab covering the grave of Dr. Bacon's son, Theodore Bacon, who in his day was one of the leaders of the Bar in New York State, are inscribed these words: "He knew no fear but the fear of God." This very well describes those first settlers who were forced through evictions by uncharitable and grasping landlords, through unjust military conscription, and further by the laudable ambition to better their material condition, to turn

their faces toward what seemed a land of promise, at least as compared with their surroundings in Scotland.

They well knew that their pathway would be beset with dangers and hardships. Some were doubtless influenced to emigrate by reason of the spirit of adventure found in the breast of every red-blooded human being. It took courage to go to a pathless wilderness, and many of these early settlers were without the means of existence after landing in this country. Many of them came to Broadalbin and Johnstown, and, there learning of this locality, their representatives came on to seek out the land.

Captain Charles Williamson, a Scotchman, in 1798 was the agent of Sir William Pulteney and his partners, and he had high hopes of planting a colony of the "quality," if such they might be termed. He made provision for landed gentry with estates of five hundred acres; he arranged also another class for those of smaller domains; and yet another for those with farms of seventy-eight acres, and a village with twelve-acre lots; but, as we well know, "The best-laid schemes o' mice and men, gang aft a-gley," and the Captain was forced to look about for those whose names had perhaps not shone in history, nor habitually graced drawing rooms, but who proved nevertheless to be the successful founders of one of the garden spots of the Empire State with a culture which would not suffer in comparison with that of their former landlords, the Scottish aristocracy.

It is not, however, my province to tell of the history of this colony, excepting so far as it relates to the formation of the religious societies which grew out of the meetings held at this first schoolhouse west of the Genesee River.

Captain Williamson, in addition to the very liberal terms which he had offered to the representatives who had come on from Johnstown—Malcolm and James McLaren, and Hugh McDermid, Donald McPherson and John McVean—offered to give them one hundred and fifty acres of land to aid them in support of a minister and for other religious purposes and fifty acres of land for school purposes, and, in addition, two acres as a site for a house of worship. A society was organized in accordance with the laws of the State of New York, November 10, 1802, at a meeting held at Peter Campbell's home. (A home

from that day to this destined to be synonymous with hospitality). It was formed for the purpose of taking over this land, and at this meeting the presiding officers were Alexander McDonald and John McNaughton. It was voted to call the society the Caledonia Presbyterian Religious Society. The trustees elected were Thomas Irving, Duncan McPherson, Peter Campbell, John Christy and Peter Anderson.

This schoolhouse was probably built in 1802 or 1803, and was constructed of logs on land obtained from John McVean, and the locality was then known as McVean Corners. The first teacher was Alexander McDonald. Dr. McLaren in his unpublished history of the Caledonia Churches states that:

"He was perhaps one of the most harsh and tyrannical men who ever wielded the birch. By his sanctimonious talk and appearance he produced the impression upon the minds of the parents that he was imbued with unusual holiness."

But to the children he appeared in his true light as a veritable Squeers. McDonald was finally dismissed after his undue severity was discovered; and so bitter was the feeling among his pupils that their dislike, beaten into them cruelly and unjustly, followed him even after he had emigrated to Canada with some of the people of their neighborhood, and he was made to feel the pent-up wrath of the boys after they had grown to man's estate. To the day of his death their resentment was manifested. Dr. McLaren writes of the services in the schoolhouse that "The early settlers met regularly on the Sabbath day for religious worship. Prayers were made, portions of the Scriptures were read, and sometimes commented on." Peter Farquarson, a man of some parts and with a knowledge of classics, was occasionally called upon to read some sermon approved by what Ian McLaren styles the "sermon tasters," the God-fearing men and women of the community. There was no minister at that time.

The society, which was incorporated, was organized for the purpose of holding the Pulteney gift, and that organized on March, 5, 1805, was the religious body. In a journal kept by the Rev. Jedediah Chapman, of Geneva, the following entries appear:

"Lord's Day, March 3, 1805, I preached in Caledonia in a large schoolhouse which was full and there were large numbers out of doors. The people are chiefly Highlanders from Scotland. They appeared not only decent but very solemn. They expressed a desire, if I thought proper, to be organized as a Presbyterian Church. I then appointed a conference on Monday for that purpose. Monday the 4th the people met; conference opened with prayer. After giving an exhortation on the occasion, proceeded to receive and examine certificates. Numbers of them were produced from various parts of Scotland and approved. Several persons were examined, who had never joined the church, and were approved, and some were not approved but desired to wait till another opportunity. Matters being thus prepared, I proceeded to organize them. They solemnly adopted the Confession of Faith of the Presbyterian Church and the Directory for Church Government and Discipline. They solemnly covenanted to walk together in all the ordinances of the gospel of Jesus Christ as a church of Christ in the Presbyterian order. They chose three elders."

Mr. Chapman does not give their names, but they were Donald McKenzie, Duncan McPherson and Donald Anderson.

"After sermon, proceeded to ordain the elders and deacons. These people seemed to be very sensibly affected and very thankful to me for coming among them; to the General Assembly for their care; and the Great Head of the Church for these privileges and blessings in the wilderness. They also engaged to keep up a public worship of God on the Lord's Day among themselves until it should please the Lord to send them a gospel minister."

It is interesting to note the form of certificate that was brought by these early settlers from their parent churches in Scotland; and the following is a copy of that given to John McNaughton who was one of the presiding officers at the meeting held for incorporation. There are other certificates of this kind, I understand, in existence in this locality:

"These do certify that the bearer John McNaughton, and his spouse, Margaret M'Dermid, are natives of this our parish of Killin; and lived therein mostly from their infancy; and always behaved in their single and married state, virtuously, honestly, and inoffensively; free from all public scandal known to us. That therefore we know of no reason to hinder their reception into, or residence in, any congregation, society or family, where God may cast their lot." [A few closing lines obliterated.]

"Hugh M'Dougal, Minister.
"James M'Nabb, Elder.
"James M'Gibbin, Parish Clerk."

Before the organization of the first religious society, Captain Williamson was succeeded as agent of the Pulteney Company by Colonel Troup. Captain Williamson could not, therefore, fulfill the promise made for the Pulteney Company for some unex-

plained reason, and it was not until three years after and upon repeated importunities on behalf of the society that Alexander McDonald secured the deed. It was in this interim that the "princes of darkness" evidently displayed their hand, for, immediately upon receipt of the deed, the religious waters became troubled and the waves continued more or less boisterous for a period of eighteen years; during this period the Church became hopelessly divided, one branch meeting in the home of Peter Campbell. It is unnecessary here to recount the efforts made by one faction to keep the other from the house of worship which had been erected at the west end of the village. The story is very interesting, but we have not the time today to tell it. A very graphic account can be found in the history prepared by the Rev. William S. McLaren, for seventeen years pastor of the Associate Reformed Church, now the United Presbyterian Church, which history is in the possession of the Caledonia Library. This first house of worship was thirty by forty feet, and at the time of the raising, upon the suggestion of Simon Fraser, a prayer was offered and the 43rd Psalm was sung. This building stood on West Main Street nearly opposite what is now known as Callan's Garage, near the house owned by Jerry Crick.

Alexander DeNoon, a native of Campbelltown, was suggested by the Inverness people for minister. He had pursued classical and theological studies in the University of Aberdeen, had occasionally been called upon to lecture by the parish minister when he was absent, and had been the parochial teacher in the place of his nativity. These people had frequently heard him and wrote for him to come to Caledonia, resulting in his arrival in February, 1806, and, although unlicensed, he began to preach in March and was licensed by the Presbytery of Geneva, June 26, as a stated supply. If the waters were agitated by reason of the differences over the building, they certainly were troubled by the advent of Mr. DeNoon, but it is probable that it would have been impossible for even Gabriel himself to have harmonized perfectly the two distinct classes from Inverness and Perthshire, both speaking different dialects of the Gaelic, and both imbued with the impetuosity of their disputing forbears. The gift of two hundred

acres of land also was provocative of troubles, and, as the land had been given by representatives of the Pulteney Estate, those whose farms were carved out of that estate felt more of a sense of proprietorship than those who obtained their land from other sources. Those who had purchased land from the Pulteney Estate were mainly from Perthshire, and those from Inverness had mainly located on the Forty-Thousand-Acre tract.

Mr. DeNoon, being the choice of the Inverness contingent, was regarded as their special representative, and it was not strange that he did not obtain the full confidence of those who came from Perthshire. There were remonstrances to Mr. DeNoon's settlement, and the matter was argued at great length, but the Presbytery assembled on August 16, 1808, and took up the subject of his ordination and installation. Every one interested should read the exceedingly graphic account of these events written by Dr. McLaren, and I trust that it will not be long before this interesting historical sketch is published. The proceedings were continued until August 17, when Mr. DeNoon was ordained and installed.

The story of obtaining the key of the log church, which hung on the wall of the home of Peter Campbell, by "Big Hill" John McPherson (as he was called), one of whose descendants is to have a part in the unveiling of the boulder, is very interesting in connection with the placarding of the Church with a notice signed by John McVean and Peter Farquarson, sometimes called "McArthur." In his account, Dr. McLaren draws extensively from a journal kept by Alexander McDonald (not the teacher), a warm friend of Mr. DeNoon.

It is perfectly apparent from this account that while no blows were struck the excitement in the village and locality must have run high for some time. Indeed the Baptists of Wheatland were drawn into the affair when Donald Mann, one of their representatives, was called upon to conduct services at different times.

The members of the First Presbyterian Society finally, in the early part of November, thought it the better plan to withdraw from the log meeting-house and for twenty years services were conducted in the home of Peter Campbell, now the Camp-

bell homestead. During this period of time the legal profession came into its own, and various suits for trespass and ejectment were brought from time to time, but finally through the efforts of men of vision and prophets of their day, Peter Campbell, John McPherson, William McPherson, William Armstrong and Daniel McPherson, the two Presbyterian Societies, agreed to divide equally between them all of the land donated by the Pulteney Company.

The second church built by the Presbyterian Society was erected on the Leicester Road at its junction with the Ellicott Road in 1814. This was a frame building. The services here were mostly in Gaelic. The third building, called the Old Stone Church, was built in 1827 on the site of the present First Presbyterian Church. The land was donated by Alexander McDonald. The parsonage was built in 1862 with funds secured from the sale of the church lands.

The first minister to settle in the First Associate Reformed Church, now known as the Stone Church, was John Campbell from Glenlion, Perthshire, Scotland, who came in 1813. In 1819 while the followers of Mr. DeNoon were worshipping in the Campbell home, they were holding their sessions in the log church until their second house of worship was constructed, which cost from nine to ten thousand dollars. After Mr. Campbell's death various supplies were obtained, and then William Boyce preached for three or four years.

Dr. Donald C. McLaren came as the minister in 1826, and during his pastorate their church was burned, entailing a great loss upon the parish.

The present church building was erected on land given by John McKay, grandfather of the present McKay Brothers who live on the site of the old McKay homestead. During Dr. McLaren's pastorate the Church became very prominent, and its members were substantial farmers.

On May 4, 1850, a meeting was called at the home of Donald McPherson for the purpose of considering the expediency of building a house of worship on the north side of Allan's Creek.

The meeting adopted resolutions calling for the organization of a religious society and the construction of a house of worship, and a committee consisting of John Menzie, John McPherson and Malcolm McPherson was appointed to secure a site near the stone school house from Mr. Sylvester Harmon. This site was purchased from Mr. Harmon for one hundred and thirty dollars, a Building Committee was appointed, and the Rev. Donald C. McLaren, of Caledonia, and Rev. Alexander Shaw, of Hebron, Washington County, were requested to name the new church. After considering the fourth verse of the 62nd Chapter of Isaiah, the church was named "Beulah," and from that day has been thus known.

A list of the subscribers to the construction of this church is in the possession of Miss Margaret Tennent, and shows that three thousand and thirty dollars was raised for the purpose, and that the building was opened for services on January 1, 1852, by Dr. McLaren. Dr. McLaren on that day presented the congregation with a Bible with the following written on the margin:

"To the Associate Reformed Congregation to worship in the House of God at Beulah, still forming a part of the flock of which I have charge; in token of my gratitude for their uniform kindness to me, of my great affection for them in the Lord, and of my cordial acquiescence in their contemplated organization as a distinct church, I present this Bible on the day on which this House was first opened for public worship."

"Caledonia, January 1, 1852.

"Donald C. McLaren.
"Walter G. Gustin.
"Malcolm McPherson.
"Thomas Faulkner.
"Committee."

Among the pastors of this Church were the Rev. W. L. Robinson and W. H. Haney. In 1869, through the efforts of Mr. Robinson, the United Presbyterian Church of Mumford was organized with twenty-seven members. Mr. Robinson conducted the services at both Beulah and Mumford, and his successor, Mr. Haney, performed a similar service for ten years. Preaching services have been continued down to the present time.

In 1869 a subscription paper was circulated for building funds, and in 1870 the building was commenced but was not

completed until the fall of 1883. You all know the beautiful Gothic structure now in use in Mumford.

I ought not to close without again referring to the history of Caledonia, written by Dr. Wm. S. McLaren, and to the work of other local historians, Mrs. Harriet Brown Dow, Rev. Robert G. Higinbotham, Margaret S. Tennent, Rev. John M. Carmichael, Roy A. Peck, George E. Slocum, and John White Johnston. They have all added valuable contributions to the historical matter connected with the early times of Caledonia. I wish it were possible for someone having interest in this exceedingly fascinating lore to secure the publication in one volume of this material, especially of that relating to Caledonia which has not heretofore been published, and in this connection, there is much that can be brought down to a comparatively recent date which should be perpetuated and preserved. A very interesting and fascinating chapter might be written concerning other settlers who came into this community, those from both the north and south of Ireland, who have added to the wealth and the good name of the community, and who comprise many of the most highly respected and substantial citizens of this tri-county section. They are entitled to a good substantial chapter by reason of their piety, prudence and patriotism.

Rev. John M. Carmichael, in his historical sketch, "The History of the First Presbyterian Church," refers to the selling of the glebe lands. The impression that I obtained from what he wrote was that they were sold at the time the manse was constructed. I find that records in the County Clerk's office disclose that by an instrument dated April 16, 1827, and recorded April 29, 1829, John Clunas, John McKenzie, John M. Lachlen, John R. McIntire, Phinley McPherson and Donald McKenzie, as trustees of the Caledonia Presbyterian Religious Society, leased its share of the land to John McPherson for a consideration of eight hundred and six dollars and fifty cents, and the yearly payment thereafter "for nine hundred ninety-nine years at the annual rent of one barley corn to be paid yearly one year from the date thereof, and annually thereafter, provided the same should be demanded on the premises on the first day of January of each and every year." It further appears

that by an order made by the Supreme Court in 1883 the Society was directed to convey to John McPherson and John C. McPherson the west one-half of the premises in Lot 5, which had been conveyed from the Pulteney estate. The amount of land specified in this deed was one hundred two and one-half acres and is the land west of the Mumford Rural Cemetery, now or formerly owned by Mrs. Charlotte McPherson.

Rev. James H. Hotchkin, in his History of Western New York, and of the rise, progress and state of the Presbyterian Church, published in 1848, says that Joseph Ellicott, principal agent of the Holland Land Company, disregarded the Sabbath and was hostile to religious institutions, and that his influence had an unfavorable effect upon the religious state of the Holland Purchase. He says also that for a period after the settlement of that part of the Genesee Country commenced, it was a common observation that Sabbath day did not extend westward beyond the Genesee River, but to this very frequent observation there was at least one very noted exception, this being the Scottish settlement of Caledonia. What leavening influence these rugged Scotsmen had, and how wide and distant has this influence extended? Who shall measure its future extent? With all the vicissitudes, the heart burnings, the feuds of the clans, the jealousies and religious prejudices of these hardy pioneers, there developed in this community a law abiding, church attending, reverent and sturdy and capable community, second to none in our broad, cosmopolitan land. Who is there to say that had not these rivalries and hardships existed, a community of a very ordinary type might have been developed?

As we look back through the lapse of years it is very easy to say that their conditions were not ideal, but if the tables were turned and they focused their eyes upon us, would they see anything to criticise? Men and women of character were in the making, and I venture to ask whether in any section of the country within a radius of six or eight miles from a town similarly located as Caledonia, you would find descendants of pioneers who have played a more honorable or useful part in the development of our country than in this historic old Scottish

settlement. Their strifes were not a handicap but an asset. Their obstacles were conquered, and in their overcoming there was developed a race of useful men and women. They early believed in the advantage of education, and I doubt if you could find a community of similar size contributing so large a percentage of high school and college graduates. It has produced clergymen, eminent in their profession; educators of rank; statesmen of learning and breadth; lawyers and physicians, leaders in their professions. And, with it all, the home folk are the veritable salt of the earth, proud of their traditions, properly conscious of their stability and standing; they merit the respect and regard of an ever widening circle of friends.

I count myself qualified to sit in judgment as a disinterested and impartial juror by reason of the fact that my forbears were more closely associated with what has been termed "the Yankees of Baptist persuasion," located to the north and east. It is, therefore, with a heart filled with gratitude that it has been my pleasure and good fortune to have had my lot cast with them more or less during the past half century. The kindnesses extended, the acts of charity and kindly deeds, the sympathetic handclasp, the word fitly spoken to young and old, the reverence for old age and the hundred other evidences of their innate kindness and goodness shown to so many in season and out of season, mark them as gentlemen and gentlewomen whose names and kindly faces will ever linger in the memories of those who have been so fortunate as to have made these happy contacts. Were those sturdy pioneers now living, would they have nothing to look back upon with deep regret and perhaps with more or less sense of shame? Is there a critic of them living or dead? Is there one of this company today who can rise and say—behold me, I am perfect, I have not sinned? We perhaps do not think so much of the heartaches we may have caused until we have reached the autumnal days of life. I would say nothing in extenuation of anything done by our pioneers which may have been the cause of sorrow to others. We can all thank God, however, that they accomplished so much for mankind, for this community and posterity; selecting at random almost any Campbell, McPherson, McVean, McNaughton, McIntyre, Hamilton, Gordon, Armstrong, or any of these good old

pioneer names, you will find many of them of whom it can be said, as it was said of another:

"He is not dead? A father cannot die
E'en though his worn-out body mouldereth;
For traits transmissible there is no death
His life awakes with each new grandchild's cry.

"In half a hundred hearts the world may scan
The germ he planted, and behold it white;
The germ that might have been a spot of blight
Had he not been an honest, upright man.

"We bow our heads with reverent thankfulness
That he is what God means each man to be;
A living good through all eternity,
A man his children's children's children bless."

"Such was their creed—a life and not a name;
And here to found their perfect State they came."

—A. D. F. Randolph

What the Scottish Pioneers Brought

By Rev. Donald Bruce MacQueen
Pastor of the First Baptist Church, Rochester, New York

Outline of Sermon delivered at the Historical Celebration, Caledonia, New York, Sunday, July 4, 1926.

AMERICA owes much to the peoples who have come to her shores from the older lands. Each has made a significant contribution, and we must see to it that these contributions are not forgotten. What did these hardy Scottish pioneers bring?

1. They brought with them a deep Love of Country. We may be sure they knew the story of Sir William Wallace, the national hero who brought Scotland to self-conscious nationhood, and who died for her freedom. And as they came to this new and unknown land, each one of them had an abiding love for the "land o' heather." But alongside of that first love there grew up another and a strong affection, for it is a part of their splendid record that these men became staunch Americans. Today we Scotsmen in America are proud of the fact that there has never been a Scottish-American vote in this country. They gave to this land of their adoption their love and loyalty, and while never forgetting the land of their fathers, to America they gave their best.

2. They brought with them a genuine Love of Humanity. They were friendly, neighborly men. They did not seek to live to themselves. Perhaps they had been taught here by that great Scottish bard, Robert Burns, who sang, "A Man's a Man for a' That." Burns taught his countrymen to love and value aright the simple, common things of everyday living. He was one of the world's great singers of universal brotherhood, and

his songs and poems have sensibly affected the thinking of Scotsmen. The pioneers, whom we remember today, were democratic in spirit, and in the homes they established here the words of Burns were exemplified:

"To mak' a happy fireside clime for weans an' wife,
Is the true pathos an' sublime o' human life."

3. They brought with them the true Fear of God. Not cowardly fear, but that deep reverence, regard and respect for the Supreme Being which drives out all fear of man. These pioneers were religious men. They had been trained in the tradition of John Knox. They held their convictions firmly. Religious freedom was a part of their birthright as Scotsmen. On many a fair Sunday in the 'killing time' their ancestors had observed the Lord's Supper in the open air in some secluded valley away from the pursuers.

These men had moreover a great Respect for the Bible and for the Sabbath. They considered it an honor to give a son to the ministry. They wanted an educated ministry and able preachers.

There is ample testimony that they were substantial and law-abiding citizens with a respect for law and order that is directly traceable to their religious views.

We do well to remember their life and labors, and we would be wise to emulate them in these splendid qualities that mark their character and achievement.

To them we may apply the words written of the Pilgrims:

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? The spoils of war?
They sought a faith's true shrine.
Aye! Call it holy ground,
The soil where first they trod,
They have left unstained what there they found:
Freedom to worship God."

"Welcome is the best Cheer"
—Old English Proverb

Words of Welcome

By William Vallance Hamilton

Chairman of the Program Committee, at the Historical Celebration, Caledonia, New York, Monday, July 5, 1926

THE citizens of this countryside and the villages adjacent thereto have commissioned me to extend to all present a most hearty welcome.

This is the one hundred and fiftieth anniversary of the birth of our common country. We conceived it, therefore, a most fitting time to commemorate the coming of our Scottish ancestors to this place where they erected the first schoolhouse and established the first church west of the Genesee River, in 1803.

I wish to express our appreciation of the splendid co-operation we have received from the citizens of the Genesee Country, our friends in the City of Rochester, and the Johnston Memorial Pipe Band. Where all have aided so loyally it is difficult to speak of individual cases, but I wish to recognize particularly the untiring efforts of Miss Margaret Tennent and Rev. Robert G. Higinbotham. They have each given of their time and energy in an unstinted measure, and we feel we are greatly indebted to them for the success of this event.

I introduce to you, as your presiding officer, Hon. Lockwood R. Doty, Livingston County Judge and Surrogate, a man whom we all love and admire.

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

—Robert Burns

God-Fearing Souls

By Lockwood R. Doty
Livingston County Judge and Surrogate

Address as Presiding Officer at the Historical Celebration, Caledonia, New York, Monday, July 5, 1926.

IN Donald McKenzie's somewhat intimate and very vivid chronicle, which he describes, not without a suggestion of unconscious humor, as "a few brief historical sketches of early settlement in the valley of the ancient Genesee River in the western part of the State of New York," we find this characteristic account of those God-fearing souls with whose activities we are concerned today:

"After the first settlers had been in two or three years, they began to be encouraged and stimulated to perseverance and industry by their realizing twenty-five and thirty bushels of wheat per acre, although they could not with the means they had cultivate the ground properly. I have reason to believe that that fact was the origin of that consoling adage among us yet that a good time was in store for them, although none could fix a date when this much desired time would come. In a few years, however, they were able by their industry to evict poverty from their dwellings, where it remains a stranger to this day. Without averring that all these people were truly religious, let it suffice the reader that they were brought up under the form and religious instructions of the Church of Scotland, and that they manifested a regard for the institutions of the Gospel and a strict regard to sanctifying the Sabbath day, and for this purpose they used to assemble in private houses until they built a schoolhouse, which must have been in 1802 or 1803, as I saw it in March, 1804, in which they afterwards met to worship God by prayer and reading of portions of the scriptures. This people having been brought up carefully in the church under the regular preaching of the Gospel, they now began to consider whether they had not done wrong in leaving these blessed privileges and coming to a wilderness where they were deprived of these inestimable privileges. While they were thus blaming themselves and deploring their condition, God was developing and began to accomplish His own wise purpose concerning them, as will be seen in the following extract from the journal of the Rev. Jedediah

Chapman, of the Geneva Presbytery, who was a settled minister in that village then and as long as he was able to preach. He was of the Presbyterian denomination like themselves. He writes, 'Lord's day, March 3, 1805, I preached at Caledonia, in a large schoolhouse which was full, and large numbers out of the door. The people are chiefly Highlanders from Scotland; they appeared not only decent and attentive, but very solemn; they expressed a desire, if I thought proper, to be organized as a Presbyterian Church. I then appointed a conference on Sunday for that purpose. Monday, 4th, the people met. Conference opened with prayer. After giving an exhortation on the occasion proceeded to receive and examine certificates; numbers of them were produced from various parts of Scotland and approved—several persons were examined, who had never joined the church, and approved, and some who were not approved, but desired to wait in the use of means until another opportunity. Matters being thus prepared, I then proceeded to organize them. They solemnly adopted the confession of faith of the Presbyterian Church and the directory for church government and discipline. They solemnly covenanted to walk together in all the ordinances of the gospel of Jesus Christ, as a church of Christ, in the Presbyterian order.' "

No commemoration of the fulfilment of a century and a half of independent national life could be more fitting or accord more happily with an intense spirit of devotion to country than that which has been arranged today, for it meant much in the preparation for the responsibilities of good citizenship that these rugged men, who sought here the opportunities and accepted the privations of frontier life, built at once upon the solid foundation of church and school and their close interrelation, and we are eager to bear witness in an enduring form to the profound importance and far-reaching influence of this early conception of moral and social obligations.

Not long, as time is reckoned, before the events whose memory we are to perpetuate, the Senecas possessed these lands; in Canawaugus was born Cornplanter, one of the wisest and best of the notable men of that nation, and little inferior to Red Jacket as an orator; and here also was born, in 1735, Handsome Lake, the Seneca prophet, who proclaimed a new religion, the active principle of which was temperance, and whose teachings created a revolution in Iroquois religious life. His kinsman is here to address you today; he is the Director of the Rochester Municipal Museum, a gentleman of great eminence as an archaeologist and author.

I have the honor to present Dr. Arthur C. Parker, who will address you upon the theme: "The Scottish Pioneers of Caledonia."

FOLDING THE SCOTTISH PLAID

After the Dedication of the Boulder-Monument marking the Site of the First Schoolhouse and First Church west of the Genesee River, at the Historical Celebration, Caledonia, New York, Monday, July 5, 1926.

The Monument was unveiled by children who were the descendants of the children of the First School, as follows: Elizabeth (MacArthur Nichols); Jane (Deacon John) MacPherson, Mary (Taylor) MacKenzie, Alexander (Finley) MacPherson, George (MacDermid) Campbell, John (Big Hill John) MacPherson Byam.

"In all my travels I never met with any one Scotchman but what was a man of sense. I believe everybody of that country that has any, leaves it as fast as they can."

—Francis Lockier.

The Scottish Pioneers of Caledonia

By Arthur C. Parker
Director of the Rochester Municipal Museum

Address delivered at the Historical Celebration, Caledonia, New York, Monday, July 5, 1926, the 123rd Anniversary of the building of the First Schoolhouse west of the Genesee River.

THE record of man's movements upon the face of the earth has behind it many causes, some patent and others obscure. We know the results of man's group behavior as history, but behind history lies the hopes, desires, ideals and the fears of races.

Men do things because they are impelled, if not compelled, by emotions and by conditions that induce the doing. Behavior is the result of reaction. It is an interesting diversion to study the causes that lie back of history and to view the panorama of results.

On this occasion let us plot a bit of history as we find it, and lay out a set of conditions. First, there is a fair country far across a troubled sea. It is but sparsely occupied by wild tribes who resist invasion. Secondly, there is a mountainous region lying in the same isothermal and geological belt. The people there are of mixed origin, but stalwart and brave. They love freedom but are oppressed and driven from their homes by overlords. They are religious but cannot agree with the established church. Third, a group of the colonies once subject to the king of the oppressed land makes rebellion and achieves its freedom, largely through the aid of emigrants from the unhappy country, of which we speak. Fourth, during the war that came, the most powerful of the native tribes was subdued, and by treaty parted with their lands. Fifth, an agent who

came from the oppressed country to the new land of freedom, was appointed to secure settlers in the wilds thus opened. Sixth, emigrants who could no longer endure the poverty and trials of their home country came by ship to the new world and sought refuge with their kinsmen in a secluded valley where the agent found them and invited them to his attractive estates. Seventh, they came and made settlement, and being men and women of intelligence they sought to establish their basic institutions, which were; Eighth, a school and a church.

This then is the story which is to be told, and the record flows with as natural a reaction as any believer in "predestination" could wish. It is the story of an urgent necessity, a wide opportunity and the response of a people.

It was a fair country that lay west of the river Genesee. It was fair because it had emerged from a conflict with Nature with scars that became its chiefest marks of beauty; with bruises that became its choicest tints.

Buried by the Devonian seas and covered with mud-saturated waters for eons, it grew heavy with sedimentation in which was buried the proofs of the long periods from Cambrian to post-glacial days. Lime, slate, dolomite, iron, salt and sandstone formed layer upon layer until nearly seven thousand feet had been built up from the Beekmantown limestone beds to the upper shales of the Chautauquan. Then to scarify and break came the great continental uplift that brought the sea bottom far above the ocean and sunned the slimy ooze to the drying of zephyrs and tornadoes. Again, as if to destroy, came the eras of the glaciers and the alluvial interglacial periods that washed and seamed the land into a thousand unwilling valleys that opened one way or the other as dams of gravel or of ice were swept into them.

Mightiest of all these valleys in this particular region was the Genesee whose gorge, even now, reveals the story of countless ages of conflict with irresistible forces. It formed a seam of almost matchless splendor, bisecting as it does the highlands of the southern tier and cutting in twain the wide plain that was once lake bottom of the Ontario region.

It was because it thus severed the land that it became a natural boundary line when the earliest of men came into this

geographical area. Yet, so attractive was the land in its verdure and fertility, in its uplands and its vales, that indigenes made war to possess it and to drive out those who found it before them. It was an Eden wherein the dwellers found a Paradise.

The scene of our story now shifts to Scotland. The story of Scotland is an old one, and it is as complex as it is old. The kaleidoscope of races shifted several times ere from the blended blood crystals there emerged the strain known as Scottish, and a sturdy strain it was, especially in the highlands where man and nature ran wild together. Pict and Scott, Dane and Briton, and even perhaps the Cymri before the Phoenician had left their fire in the arteries of the race that emerged, brawn and sandy, freckled and sinewy, bearing every somatological evidence of a mixed origin. But in the coalescence there was a super-blending of the unquenchable love of freedom and the right of self government. It was a love for a principle that found no sympathy below the line formed by the Forth, and hence the wall.

Though the religion of the Roman Christians first found lodgment to dispel aboriginal paganism, it was the doctrines of Calvin that took firmest hold in the hearts of Scotsmen, because Calvanism rang truer to the innate ideals of Scotia. And, even in this, those south of the Forth found cause for bitter complaint, and justification for persecution.

Persecution and serfdom kept Scotland poor. Land was absorbed by English overlords, and the native of the soil found but frail advantages for support. Even this did not destroy the race but ground in it a grim determination and a studied thrift.

England by the latter part of the eighteenth century was gradually becoming a manufacturing nation, and the feudal lords found that wool was wealth. Thus estate by estate the great landed areas of Scotland were reduced to sheep ranches. The humble cot was torn down, and the tenant driven out and dispossessed. He might become a herder if fortune fell his way, but the chances were that he would either be forced to break stone on the king's highways or be impressed into military service. This meant the most arduous labor on one hand, and

on the other the front lines of the English forces, and almost certain death.

The very fact that Scotland was primarily grazing land for sheep coupled with the fact that wool was a valuable commodity spelled the doom of the Scotch tenant. His home was a humble hut of stone, roofed with thatch. His floor was the earth itself, and his fireplace the floor. Chimneys were few, the smoke vents being holes in the roof. The culture of the Scotsman was not rich, but his spirit was not the less filled with earnest longings for "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Life under a regime of overlords was one of repression; it was one of bitter resentment against those who denied the opportunities of freedom and development.

There were several moral qualities that contributed to the survival of the Scotsman; he could endure with patience, he could take affliction as God's will, and he could remember who caused his misery. As a Calvinist the Scotsman believed in law and especially in law that grew out of mutual discussion and compact, and he believed in his divine right of freedom under the sole direction of God himself.

When the Reformation at last brought the doctrines of John Calvin to Scotland and Presbyterianism grew into a considerable cult, all the innate beliefs of the native found vindication and support. All these facts are necessary to have in mind in order to understand the events that followed.

Just before the British colonies in America broke into open rebellion, the miseries due to the woolen wars of north Ireland and Scotland, and the oppressive measures of the great sheep lords of the highlands drove Scotsmen by the tens of thousands over the Atlantic to the new world. To the untutored Scotsman America was an unknown quantity. It was filled with miasmatic forests and prowling savages, but at the same time it was filled with wide spaces and with freedom. Thus ships from the coasts of Inverness, Argyle and Ayr stole across the hostile sea, taking many but landing only a fraction of those who embarked. Thousands perished en route, so many that it may be said that the bed of the ocean from Scotland to

America is paved with the bones of those who sought liberty in the New World but found instead a watery grave. There were instances in which the sole survivor of a considerable family was an infant or an immature youth, a wife or an adopted son. Sanitary conditions on shipboard, overcrowding and improper food brought about as much havoc as did epidemics. And yet the flow of Scotsmen did not cease when freedom was before them. The cost did not count.

Then came the rumbling of the American Revolution; the motherland was defied and independence proclaimed. Scotsmen by the scores of thousands entered the ranks of fighting men, and all the pent up resentment stored in the memories of an oppressed people poured forth against the red coats, and Scotsmen cared little about wasting bullets; they were not sparing, but each was sent forth to purchase what its price intended. The Scotsman had a double incentive in fighting and this gave him determination and grit. With a backbone of this character the Revolution could have but one ending; the success of the revolutionists. Thus was born the new nation and a government of a people by mutual consent, in full accord with Presbyterian principles; and in active opposition to those who held the divine right of kings.

Up to the time of the Revolutionary War the New York colony had been thought of as embracing only the Hudson, Champlain and Mohawk valleys, with the tidewater basin and the contiguous region. Indeed the territory held by the white man was exceedingly small, and except for isolated spots, as Oswego and Niagara, all the region west of Fort Stanwix was Indian country. It was the country from which the English had drawn their most important allies, the Iroquois, and it was the country from which they drew their Indian support in their campaigns against the rebellious colonists in the Revolution.

Reverend Samuel Kirkland, a Calvanist preacher, had gone to the Indians at Ouquaga and Oneida as a missionary, and his Oneida and Tuscarora converts began to understand the ideals of the patriots. Not so, however, with the Seneca, the Cayuga and the Onondaga tribesmen who leaned upon the wisdom of Brant and Sir William Johnson. These would abide by the old compacts of faith with the King. Thus it was that they fought

the colonists, while the Tuscarora and Oneida Calvinist fought the King.

The western Iroquois were a thorn and a threat. Their depredations at Schoharie, at Cherry Valley and at Wyoming were deadly thrusts. The frontier was not safe with hostile Iroquois moving here and there like a pestilence, striking unexpectedly and then vanishing. Washington knew that to make the frontier safe he must punish these red enemies, and thus he placed an expedition in the hands of Major General John Sullivan, and placing Clinton and Broadhead under him, ordered that Iroquois power be broken, their villages burned and their fields harried. "Destroy every living thing that contributes to their support," ordered Washington in sending forth General Sullivan and his troops.

Sullivan carried out his orders to the letter, attacking the Iroquois, burning their villages and sending their broken ranks scurrying to the protection of the British guns at Niagara. The story of Sullivan's campaign has often been told, but its results have not been measured by most historians. It is usually said that the raid broke Iroquois power and rid the colony of the fear of these red enemies. Let it rather be said that the expedition revealed to the eyes of Sullivan's eager soldiers the beauty and fertility of a paradise that far excelled New England, and rivalled Pennsylvania and Virginia in the excellence of its waterways.

To have seen the land of the Genesee was to desire it, and to desire it was to extol its advantages. Sullivan's campaign was a real-estate sight-seeing trip backed up with arms.

When the war was over came the first United States treaty with an Indian tribe—with the Six Nations, at Fort Stanwix, and a later modification at Canandaigua when the haughty nations seemed to dominate the situation until a breathless runner came telling of the victory of Mad Anthony Wayne in Ohio. It was then that the haughtiness of the tribes fostered by Red Jacket gave way to conciliation, fostered by Sachem Clear Sky. The land of the Six Nations had shrunken to a fraction of its former domain.

The adjustments between Massachusetts and New York left the Genesee Country undisputed New York territory so far

as sovereignty was concerned, but Massachusetts held the fee to the land, subject to the extinction of the Indian title. There were various sales and resales of this preemption right; the Phelps and Gorham purchase, the Robert Morris purchase and the Holland purchase. English syndicates were not averse to speculation, and a company known as the London Associates took over a large tract. The lands of this company are usually referred to as the Pulteney Estate, after Sir William Pulteney.

In charge of the affairs of this organization was Captain Charles Williamson, a Scotsman, and a man of remarkable resourcefulness and ability. Born in Balgray, in County Dumfries, he was reared under exceptional circumstances, his father, Alexander Williamson, being the secretary of the Earl of Hampton. Young Charles grew up with a love of military life and at the outbreak of the American Revolution was commissioned a captain and ordered with his regiment to America. His ship was captured by a French privateer, and with his men he was taken to Newburyport and Boston as a prisoner of war. He remained in Boston during the conflict, was married and after the war returned to Scotland with nothing but love for America in his heart, for he had improved his enforced stay by collecting a mass of information about the possibilities and resources of the new country. For this reason the advice of the young Scotsman was eagerly sought by the land capitalists who projected their plans in "wild American lands." The London Associates took advantage of the captain's advice and appointed him general agent for their Western New York lands, and sent him over in 1791 to make a survey of the general situation. This was a fortunate move, both for Sir William and for the settlers on the new lands. Williamson became a splendid organizer and advertiser. His description of the Genesee Country, published in the form of a letter in 1791, is one of the most interesting of historical documents. He believed in making settlement attractive, he built an excellent inn at Geneva, he saw the necessity of roads, he extended long credits to purchasers of land tracts, and he planned settlements and sought out settlers. It was in such hands that the Pulteney tract was placed. Thus, by good Providence, a friendly spirit controlled the destinies of those who should settle west of the Genesee. This was a most fortunate circumstance as we shall shortly see.

The land treaties with the Seneca Indians of the Genesee Country did not entirely strip these doughty red men of all their possessions. Most of the land with which they parted was hunting ground, though it must be said that many of their abandoned villages lay within the tract. The Seneca people still clung to a dozen tracts, half of which were along the Genesee. These included Canadea, Big Tree, Little Beard's, Squawkie Hill, Gardeau and Canawaugus, opposite the site of the present village of Avon. Beyond in the wilderness of the further west were the reservations at Oil Spring, Buffalo Creek, Allegany, Cattaraugus, Canadaway and Tonawanda.

Through all this region from Chautauqua Lake to Canandaigua, and beyond in both directions roamed the Seneca, hunting and fishing, searching out the burial places of their fathers, visiting secret shrines and communing with nature gods in glens and grottos, here and there, or perchance taking their children on story excursions to the spots where giants, fairies, monsters and gnomes were reputed to dwell, that the lore of olden days might be ingrained into the youthful mind. Often these wanderers stopped at ancient fortifications, to lay upon a rock or stump a bit of sacrificial incense or to chant a song to appease the departed spirits. There was the Lake of Spirits at Indian Falls, a deep and fearful pool where dwelt the under water serpent; there was the Cliff of the Flint Workers nearby; there was the Falls of Skunny Wundy on the Oatka, beneath which Skunny Wundy hid when the Stone Giants threatened his life and snapped their teeth at his tiny sister whom they had hung like a plum in a tall tree; there was the Mountain of the Serpent Monster at Canandaigua, now called Bare Hill; there were the three falls of the Jungies, those water fairies, at Letchworth Park; and last but not the least important was the Big Spring which was called the Beautiful Pool, and secretly known as the Tear Drop of Haweniu, the Great Spirit. This tear drop had been shed because men made war upon their fellow-men, and it became a great luminous crystal. It had buried in the earth and was sought for by the maker of wars. On a certain occasion it gushed forth as a reward to the Prophet of Peace who had overcome the Chief of Weapon Makers, and it flowed out a mighty wellspring of promise that its waters would heal men of the war disease. All these things the Indian child was taught

as his hunter father led him through the woods. He was even shown the five magical burning springs where the water ignited and blazed away for days, as it did in Bristol, at Vine Valley, at Richmond Mills, Niagara and Cattaraugus, but not even an Indian child with his imagination knew that this gas could be tapped and piped to towns and cities, or that the oil with which he spread upon his body to heal disease and make his joints supple and his feet speedy, would some day be the fuel of motor cars.

The Seneca people who lingered in the land of their fathers were a confused and stricken people, somewhat moody and somewhat sullen. Once their towns were large and prosperous, once their government had functioned with efficiency, and then came the invasion of the strange race from the east. Indian agriculture gave way to a life of hunting and of warfare; all was turmoil and confusion. The final great war was the rebellion of the Thirteen Fires, and the Seneca in clinging to the cause of the King had lost with him. Peace came, but it was a peace that humiliated the Seneca. Agents of the defeated King whispered revenge and the promises of gain if the Seneca warriors would remain loyal still to the Tory cause. Yet, peace had its meed of sweetness, and the Seneca sought comfort in rebuilding his settlements, giving a suspicious eye to the settlers who pushed through the forests on the Niagara trail, but not harming them the least.

The region about the Big Spring was famous ground. Before the middle of the seventeenth century it had been the hunting ground of the Attiwandaronk nation and its allies. This nation was also known as the Neutral Nation because it would make no war with any of the Iroquois people, but stood for lasting peace. There was a special reason why it espoused peace. In the village of Kaieneuka on the Niagara escarpment, where the Neutral capital stood, was the lodge of the Mother of Nations. There she lived and presided over the courts of arbitration and peacemaking.

The great war path of the Iroquois people passed over the Genesee at Canawaugus and went directly by Big Spring. There were trail houses there where war parties and more peaceful travelers lodged. It was there, too, that unhappy prisoners

were tortured and executed. From Big Spring the trail went on to the village of Tonawanda, later an important Seneca town. When the settlers came they found their roadway an Indian trail and at its entrance and most important fork an Indian settlement. It took courage to make a settlement, but after Wayne's victory and the treaty of Canandaigua there was never any real danger.

Indians continually passed over the Big Spring trail, and there is no record that Scotsmen ever had any trouble with them. Perhaps the Indians were too much under the influence of Handsome Lake, their prophet, to molest the strangers from afar. The prophet's birthplace was at Canawaugus, and he frequently visited his relatives at Tonawanda and the little settlements on the Genesee. He was an effective temperance reformer, and his followers, like those of Mahomet, might not call themselves his if they committed the four great sins of drinking, doing witchcraft, fiddle-dancing and card playing. Though Caledonia did not know it, it often entertained the prophet unawares.

Other great leaders passed by the little settlement, among them Red Jacket, Cornplanter, Little Billy, Big Tree, Blacksmith and Major Berry.

By treaty, the Big Spring had fallen into the hands of the white man, and into the control of the London Associates and into the estate of Sir William Pulteney. The region about Big Spring had been surveyed by Captain Williamson who planned a settlement there. His hope was to secure ten gentlemen to whom he could sell estates of five hundred acres each and ten farmers who might be content with one hundred and fifty acres. He looked around for prospective customers, but found none eager to penetrate the forest to so far distant a place and so remote from the refinements of Geneva, with its fine tavern, or Canandaigua, with its mills and seat of law.

Only the bolder spirits would enter the forest's depths, leaving civilization behind, and place their wives and children at the mercies of Indians and wolves, swamp fever and rattlesnakes. But, in those raw days, we may thank Providence there were bold spirits to be found.

It so happened that the shires of Scotland were still oppressed by English landowners, eager for wool and profit, and it so happened that stories of America as a land of opportunity had crossed the stormy Atlantic and reached Perthshire and Inverness. Thus it was that a shipload of hardy emigrants left Perthshire for America and the wilds of the upper Mohawk, where at Broadalbin there was a little settlement of shire-folk. Landing in New York the party went up the Hudson, and by toilsome journey went by boat up the Mohawk to Johnstown. Here they tarried, debating whether or not they should stay or press on.

News of the coming of these eager settlers reached Captain Williamson, who imagined that he might find gentlemen among them with purses full and estates to establish. With all expedition he journeyed to see them, and found them devoid of funds but rich in ambition, eager to work and animated by a spirit of thrift. They were hardy and ready to embrace any task howsoever laborious. Williamson quickly saw that these qualities were the factors of wealth. Instead of returning in disappointment the Captain offered to finance the settlement, lending every aid to the settlers and requiring nothing but their promises to occupy the land and colonize it.

Five representatives made a journey to the appointed place, which was none other than the Big Spring, and found it greatly to their liking. These adventurous scouts of a far-away land were Donald McPherson, Malcom McLaren, Hugh McDermid, James McLaren and John D. McVean. It is only fair to their memory that we today call the roll of their names. At the Big Spring was the house of two Englishmen who conducted a kind of wayfarers' tavern. They came in 1795 and departed, unregretted in 1798, being succeeded by L. Peterson and David Fuller. Interest in this region was stimulated by the plan to build a road to Niagara, and it was in 1798 that the survey under Ellicott was commenced.

Thus discovering good prospects ahead the five spies in the wilderness, armed with authority to consummate the purchase, set back over the tortuous trail to Geneva, stained by the journey and covered with a plenteous growth of Scotch bristles. They must have been aware of their rough appearance, for they

paused at a brook and, laving their faces, shaved with their pocket knives, that the polite Captain Williamson might not be disturbed by their appearance. On the road between Canandaigua and Geneva they met the good Captain and without further ado signed the contract. Some unknown boulder on the roadside today, no doubt, marks the spot where this important transaction occurred. Would that we knew the place, for it is a milestone on the highway of history.

The compact required that the settlers should pay three dollars an acre, to be liquidated by wheat at six shillings a bushel. Food, seed and other necessities were to be furnished by the generous Williamson, until the soil and industry had produced enough to make the little settlement self-sustaining. Williamson had named it Caledonia as a fitting tribute to the Scottish pioneers. The scouts returned to Broadalbin at Johnstown with glowing reports, and early in 1799, in March, while the snow was still upon the ground and sleighing good the first group of settlers came.

Let us praise the man who braved the forest, but let us give an even more eloquent tribute to the wife and mother who steeled her heart, setting her face like a flint, even as it is written, "For the Lord God will help me; therefore will I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed (Is. 50-8)." It took sterling qualities to be the wife of a pioneer, and it was from fiber of this quality that the first generations were formed, and it is this fiber today that constitutes the moral strength of the United States of America.

On came Peter Campbell and his good wife, Malcom McLaren and his wife, John McNaughton and wife, and Hugh McDermid and Donald McVean, both single men. When autumn came another group trekked through the welcoming woodlands. John McVean, John McPherson, John Anderson and Duncan Anderson had found their way to Caledonia. In 1800 the settlement was swelled by the coming of Donald McPherson, Donald Anderson and Alexander Thompson, with their wives and children. Land was rapidly cleared and log huts erected, though the tavern of Fuller and Peterson afforded for a time a much more satisfactory shelter. As spring opened

small patches were cleared for gardens and farmlands. Wheat from Dansville was procured for seed and for grist, the mill being on the Wadsworth estate at Conesus. Pork was sent down from the store at Williamsburg, and Williamson supplied a few cows. Plowing was done with oxen from neighboring settlements, payment being in the form of extra clothing, from the scanty supply that the settlers brought. It was the parting of finery and treasured things for the gratification of the hope that it would purchase fields fertile for the harvest.

Thus, out of Scotland where the land was lifted high in rolling uplands and craggy steeps, where the Devonian rocks rose to the surface, yielding in their fossils the story of remote ages; thus out of this ancient land which produced one of the greatest students of geology, Hugh Miller, came settlers to the lands beyond the Genesee. And the soil to which they came was the same geological soil upon which they had lived across the sea. It was Devonian, but instead of highland it was lowland, and it was fertile farmland instead of broken grazing land. And yet, the very earth from which the Scotch settler drew his food supply in the New World was the identical soil, geologically, from which he had drawn his sustenance in the Old World. There was a transplanting, to be sure, but the root and stock was placed back in the mother dust. Little wonder that the Caledonian Scotsman has waxed fair and prosperous and has multiplied.

Other settlers came to settle upon the Pulteney lands, for Captain Williamson had spread the fame of the Genesee Country, and the pioneers were glad to substantiate his statements. Williamson was a promoter, it is true, but he was a firm believer in his project, and he did everything to make the settlements attractive, building fine taverns, roads, mills, and even a great fair ground and race track at the juncture of the Caneserega and the Genesee as early as 1794. Western New York has not yet paid its full tribute to Charles Williamson. It was his liberal policy that attracted the settler, and on they came, not only to his lands but to the lands on the adjoining Holland Purchase. And, therby hangs another tale of the Scottish settlers.

To the Perthshire man labor meant much, for in the results of his labor he saw a new community grow in prosperity and beauty. This also meant much to the pioneer wife and mother upon whom fell no small share of the arduous toil. With growing children, however, the Scotchwoman saw the urgent need of religious surroundings. It was not enough to sing the Psalms on Sunday, for the Lord's Day to be effective is a community matter. The need of a church was felt. Its need was sensed all the more because of the prevailing religious apathy on the part of certain neighboring places and the bold expressions of out-and-out atheism.

If a church was needed, a school likewise was required, for the Calvinist believed that religious and secular education went hand-in-hand. A log schoolhouse was erected in 1803 on the Allan Creek Road a quarter of a mile west of John McVean's corner, at the center of the Caledonian settlement.

This is a simple statement of fact, but it is highly significant. It was a heroic challenge to ignorance and irreligion, it was the proclamation that here should the knowledge of the basic factors of civilization be sustained and transmitted. It was the material evidence that moral and spiritual values should be created. It was the spontaneous expression of all that was finest in Scottish character when it was said, "*Here shall a schoolhouse stand.*" It was Americanism!

Thus in the year 1803 Caledonians erected the first schoolhouse west of the Genesee River in the State of New York. It is an event and an achievement that must not be forgotten. We meet here today that we may pay tribute to those who with sanctified vision saw in the school the means to a more useful community life. By this we may measure the quality of the pioneer who braved the wilds to cross the Genesee to build a homeland wherein enlightenment should supplant cultural backwardness.

The task of building a church now confronted the people, and though there was considerable discussion as early as 1802 in a meeting held in the home of Peter Campbell, the organization was actually effected in the log schoolhouse. Thus school and church developed together, as the expression of the will of the people.

At about this time there came to the region a goodly company of settlers from Inverness, who settled on the Holland Land known as the Forty-Thousand-Acre Tract. They, too, were Scotsmen, but they were of another clan and dialect, and one that the Perthshiremen strained their ears to understand, but the Presbyterianism of each was ample grounds for friendly feeling.

It was with considerable effort that the Caledonians now pressed upon the Pulteney Estate the promise of a tract for their church, and Robert Troop, having succeeded Captain Williamson, and the matter not being well understood, perhaps, it was only by urgent statements that the church glebe was granted. The deed to the two hundred acres in hand, it was resolved by the Religious Society to place it in the keeping of Peter Farquarson, and secondly it was resolved that, "All persons were excluded from having any interest or property in the Donation Land except such as lived in the Pulteney Land." This, of course, was aimed directly at the Inverness people, who nevertheless assisted in erecting the church, the principal carpenter being Collin Gillies, who according to the statements of Rev. William S. McLaren finished it in 1806.

It so happened that a good man from Inverness knew of a certain Alexander DeNoon, a divinity student of Aberdeen. A letter was sent the young man and he was induced to accept the Caledonia charge, though not yet ordained. The letter of invitation was written by an Inverness man who used the plight of the Perthshire people as his strongest argument.

The young preacher came, and he offended some of his hearers by unguarded and unexplained statements. Coupled with this trouble came an argument over who had the legal right to the church. The matter was discussed in a special meeting, and just as the session was about to close Donald McKenzie, the elder who had written the minister, arose and read his letter. According to Dr. McLaren it ran as follows: "The people here are mostly from Broadalbin. They are exceedingly kind and hospitable, but very ignorant. I do not know of any who in the judgment of charity I can regard as true believers, save one man and one woman." Elder McKenzie explained that his word ignorant referred to religious

things, but trouble was already astir, and as time went on each party freely expressed its opinions, resulting in the delay of the official call for Mr. DeNoon.

These facts are mentioned to show that even in the wilderness, politics is not entirely absent, and in this case there was real misery for all concerned. Suffice to say that the story of the Caledonia Church during its first decade affords unique material for the "great American novel," which so many authors have attempted to produce. It is worthy of the pen of a Howells, a Sinclair Lewis, or a Joseph Lincoln, though as one reads the quaint record, comes the wish that Emerson Hough and James Barrie might have used the same setting and the same material and given us their literary versions for comparison.

For the present purposes we refrain from extending the account. The fact that the church was founded and was the first permanent church west of the Genesee in New York State, is sufficient. Its founding was an expression that the community should worship God and seek to do His commandments.

The historical sketch which we have thus briefly outlined is that of a typical early American community, and we have shown that back of its founding lay a long and complex train of events.

We have depicted the movements of a group of Scottish Calvinists, and we have mentioned their religious belief because this belief gripping the minds of men has done more to establish republics and democracies than any other in the history of mankind. The Caledonians were Puritans, their ideals were Puritan, standing for democracy, for freedom, for group co-operation. They believed in a God who might be known experimentally, they believed in education as the means of grasping the world's great truths, thereby better enabling the individual to understand his Maker's universe, and last but not least they believed in government by consent of the governed. And these foundations are those upon which the American Republic is founded.

The pioneers of Caledonia were builders, builders of a typical and a consistent American community. They sighed not for old world allegiances but became at once and for all time unalloyed Americans. There was iron in the blood of these pio-

neers, there was grit in their sinews and spines in their backs. They were willing to suffer and to labor patiently if they might only express the best that was within them. And they succeeded.

Let us know and emulate the spirit of these stalwart pioneers, nor forget their labors. And in our emulation may we find the inspiration for even greater applications of their ideals, thus building into them potent causes for noble expressions of our own of which as excellent a record may be written.

HISTORICAL CELEBRATION, CALEDONIA, NEW YORK, JULY 5, 1926

Dedication of the Boulder-Monument marking the site of the First Schoolhouse and First Church, west of the Genesee River. In the picture Mr. Charles Hastings Wiltsie, President of The Rochester Historical Society, appears speaking on the theme, "Our Debt to Pioneer Adventurers."

"The ox-team and the axe have made our destiny;
Those days, therefore, of small things we should not despise."

—Margaret S. Tennent

Our Debt to Pioneer Adventurers

By Charles Hastings Wiltsie
President of The Rochester Historical Society

Address Delivered at the Dedication of the Boulder Monument,
Erected at the Site of the First Schoolhouse,
Historical Celebration, Caledonia, New York, July 5, 1926.

WE are assembled this afternoon, under the inspiration of remembrance, to commemorate a notable event in the history of this smiling valley and beautiful countryside. We are to pay our debt of reverence to a group of extraordinary Scottish Pioneers, heirs of Covenanters and themselves freemen, and here at the site of their first edifice for school and church to unveil and dedicate a boulder monument with chiseled, enduring inscription, forever to record the event and to preserve their memory.

The early years of last century brought into a forest wilderness along this Oatka stream in the Genesee Country notable men and women of sterling, creative abilities and high character, who laid here foundations and gave initiative to destinies that have found growth and realization in a highly prosperous and cultured community. We believe that those Pioneer Adventurers should be recognized and honored more abundantly, and their political and religious institutions, the fruits of which we enjoy, held up to highest praise by celebrations of this character, and by the erection of memorials of deathless bronze or granite, and by records on the printed page.

When the Scotsman came into this wilderness, he brought with him all the great traits and virtues of his race, including his love of liberty, self-government, equal opportunity and freedom of conscience, and a profound belief that God was his only Sovereign. He had learned that he must have free education

the better to know his God and to develop his own life in individual self-expression. When he built here his first schoolhouse and church west of the Genesee River, he built also all these great qualities of body, mind and soul into their uses. In his religion and education there continued especially the supremacy of his sovereign God. The resulting structure in his family, social and community life has had, in consequence, highly religious attributes. What Emerson wrote of the great architect of the groined cathedral may well be said of the Scottish Pioneer as the architect of his own religious and educational life:

> "Himself from God he could not free
> He builded better than he knew."

There is a wholesome and inspiring influence growing out of the remembrance of those who have served unselfishly and aided in the foundations and developments that go so far to enrich our lives in all their contacts in this beloved community. The Rochester Historical Society has a slogan that, "He who knows his town the best, loves it the most; and he who loves his town the most, is the best citizen."

The City Historian of Rochester has appealed for a wider recognition of these principles in urging the "expansion of local consciousness into a fuller sense of the historic worth and dignity of our community. As heirs of the past, we cannot appreciate our inheritance without studying its origin. Every man and woman living in this community is affected by its past history and, in turn, exerts some influence on its present and future history. The soul of this community is the aggregate of all its individual lives, present and past. Local history is the essence of innumerable biographies."

At this time and place, emphasis should be laid upon the significance of such occasions, and upon the civic and patriotic obligations which we should assume as the heritors of a noble past to mark with monuments the sites, events and lives of outstanding importance in the history of our community. The educational and inspirational value of such historical monuments can hardly be overestimated in any community. Honor alike is done to those remembered and to us remembering them.

"Man's fame, so often evanescent,
Links here with thoughts and things that last;
And all the bright and teeming present,
Thrills with the great and glorious past."

It is in pursuance of these high purposes and convictions that this boulder monument has been erected in memory of the men of Scotland, Pioneer Adventurers, who established their homes in Caledonia more than one hundred and twenty-three years ago. It is a happy and fitting feature of this occasion that the unveiling will be made by a group of children, lineal descendants in the fifth and sixth generations of those families who built here their first church and school.

Representing the many men and women who have been moved by veneration and the inspiration of remembrance to pay the debt due these Scottish Pioneers, we do now unveil and dedicate this boulder monument, as a perpetual memorial to remind all the citizens of this community and all passers-by on this ancient trail and highway, now and ever, to have honor, in the words of the inscription, for the

SCOTTISH PIONEERS
BUILT HERE IN 1803
THE FIRST SCHOOLHOUSE
WEST OF THE GENESEE RIVER
FORMED HERE IN 1805
THE CALEDONIA PRESBYTERIAN KIRK
OLDEST LIVING CHURCH WEST OF THE RIVER

In paraphrase of Emerson's lines:

"Apart from God they could not live.
They builded better than they knew."

Immortally their spirits appeal to us and to later generations for the sovereignty of God in human life. This clarion call from the souls of those stern, God-fearing old pioneers to all generations has been expressed forcefully by Caledonia's own poet, Miss Margaret S. Tennent, in the beautiful final lines of "The O-at-ka Trail":

"And the heritage we leave them,
It shall be a faith unswerving."

"The Scots are steadfast."
—Thomas Campbell

When the Scotsmen Came

By Florence Dunning Alexander

Contributed for Publication, Volume V, Publication Fund Series of
The Rochester Historical Society, 1926

IN the historic valley of the Genesee a long, thread-like stream winds in and out through woods and meadows until it mingles its clear, cold waters with those of the famous river. Before the white man's axe cleared the wilderness, sapping the life of myriads of little springs, this stream broadened out into a twenty-acre sheet of water on the spot now used for the campus of the Caledonia High School. It was called "Big Spring" and gave Caledonia its first English name.

Long before the first white settler stepped upon its wooded banks, long before the French and English soldiers camped beside its limpid water, or the Jesuits established missionaries and brought the gospel into the forest primeval, the Indians named it Gä-ne-o-di-yo, "handsome lake," and thought its water magic, because, it was said, it petrified almost everything it touched. Curious bits of pottery, clay pipes, arrows, hatchets, and whitened human bones upturned by the plow tell fragments of a story enacted far back in the misty past when nomadic tribes of Indians came and went, until the Senecas, by their greater strength and numbers, conquered them. Today aged Caledonians discuss the location of their torture post, where countless victims stood wrapped in lambent tongues of flame, while younger ones point with pride to the "Old Elm" council tree, seventeen feet in circumference, which the Daughters of the American Revolution have designated by a large boulder inscribed as a monument to the Peace Prophet and other keepers of the Western Door.

On the southwest shore of the lake the redmen built a village, De-ó-na-gä-no, which signifies clear, cold water. Seated under the council tree as the shadows lengthen and the light begins to wane, one can almost see the collection of rude log huts

with the smoke oozing through their roofs of heavy bark, and the oak openings on the south and west with patches of waving corn and ponies grazing in the twilight. Trout from the springs, which now supply the world-known hatcheries, game and animals of the forest, and wild plums and grapes constituted the food of these Indian villagers. As a rule they were hospitable and contented, sharing all they had, but war came, far greater war than they had ever known, sweeping them on before an advancing army and leaving in its wake disease, famine, and destruction of the Indian villages of the Genesee.

The work is finished, the colonel announced with pride and satisfaction, "the total ruin of the Indian settlements and the destruction of their crops" accomplished. Forty villages had been destroyed, and the army returned to Pennsylvania triumphant, amid demonstration and acclaim. The general told his "brave and resolute army" that he would not fail "to inform America at large how much she stands indebted to it." A few Indians returned, a broken remnant of their former tribes, which had ruled the forest as they never could again. De-ó-na-gä-no was gone, but Big Spring became a favorite spot for fishing and camping parties—red man, pioneer, or traveler on the famous Indian trail from Albany to Niagara. "Camping was so frequent," it has been said, "that the fires of one party would be burning when another arrived."

While the council fires of the red men were burning low, far across the water in the highland county of Perthshire, seeds of a new settlement were being sown. It was the period in the history of our nation when the flower of Europe was journeying westward, and the Perthshire town of Broadalbin did not escape the lure. Wearied were the "toon fouk," of the long Napoleonic war, which was impressing all young men into service and filling the hearts of parents with constant fear. At the same time abolishment of small farms to provide pasture ground for extensive landowners who desired to raise sheep was depriving many farmers of their accustomed occupations.

These were the reasons why, one hundred and twenty-five years ago, the highlanders of Broadalbin were all astir with the excitement of preparing for a long, adventurous voyage to an unknown country. They made huge chests of solid wood, and,

cramming them full of household goods, sent them to the wharfs. With saddened hearts, yet full of hope, they bade farewell to loch and moor and heather-covered dune, and boarded a waiting vessel at Greenock. Military officers recruiting young men came on board, searched carefully, and, assured that none were there, departed. The boat weighed anchor, but the women, tarrying not on deck to watch the slowly receding shores of their beloved highlands fade from view, hastened to the hold below, and opening the chests released their sons and brothers, saved from the war with France for lives of usefulness in America. Six weeks brought them, in the latter part of April, to New York. They proceeded up the Hudson to Albany, then walked to Johnstown, where they found friends.

In the meantime, Captain Charles Williamson, a land agent and owner of vast tracts of land, picturing with prophetic vision, not the Mohawk valley, which had first attracted, but the territory extending south to the Susquehannah, as the great commercial route to the sea, determined on a settlement at Big Springs; and went at once to propose terms to the new arrivals. He found his fellow-countrymen with pockets empty, but with courage and determination strong. His offers were so attractive—a gift of two acres near the spring for a church, one hundred and fifty acres to support the minister, fifty acres for a school, provisions as long as necessary, money for transportation, and terms of payment at three dollars an acre to suit their convenience—that they sent five of their men to inspect the location. To do this the men traveled two hundred miles on foot over the new military road from Utica to the Genesee.

Being a bit particular about their personal appearance when they should meet the famous captain, they stopped in the shade of a bridge at Geneva for a shave—not with razors, by any means, but with pocket knives which they carried with them. Satisfied, with these elaborate preparations, that they were fit for the interview, they continued on their way, saw the place, met Captain Williamson, and by the roadside signed the papers. In the following spring, 1799, while the snow was still on the ground, twenty persons moved in sleighs to Big Springs. Thus, on the smoldering embers of a dying race, the town folk of

Broadalbin, from the rugged hills of Scotland, founded one of the first white settlements west of the Genesee.

Like one large family, these Scottish pioneers of the Genesee built together small log huts in the wilderness. A few years later, when William McKay built his saw mill, near the site where now stand the ruins of the first mill, built by Captain Williamson in 1802, better homes were possible. Almost as important as their houses was their church, for without an organization of this kind the law did not permit them to own the land that Mr. Williamson had promised.

Therefore, in 1805, in the schoolhouse, built in 1803, they formed the oldest existing Presbyterian Church west of the Genesee.

Across the water, among the beautiful mountains and lochs of Inverness, another group of highlanders was preparing to follow the example of their Perthshire neighbors. In this group was William Maxwell, a young boy just within the age of impressment. Running into the house one day excited, he shouted:

"They've come! They've come! I saw the officers in town!"

His parents, knowing well the meaning of these words, packed his few belongings and in the blackness of night sent him on his way to America, and to freedom. As they bade him good-by, Mr. Maxwell, placing a gold watch in the lad's hand, said:

"William, take this watch. You may need to know the time."

The officers, hearing a rumor of his escape, pursued him, but William, being swift of foot, eluded them and concealed himself in the loneliness of the hills until he could in safety reach the boat in Greenock.

Three months and nine days brought him to New York. He never saw his parents again, nor any of his kith nor kin, but he cherished the watch that his father had given him, and his grandson, William Maxwell of Caledonia, has it now.

Twelve months after they left home, this second company from Inverness, sailing on the Trapper, landed in fever-stricken New York. They followed the course their predecessors had taken and received a warm welcome in Caledonia, little thinking that strife and bitterness were in store for them.

The Perthshire people had fulfilled their part of Mr. Williamson's agreement when they organized their church, but Colonel Troup, who had succeeded Captain Williamson, seemed to have no thought of fulfilling his. Three years of writing letters, of solicitations and entreaties were necessary to obtain the deed, but with the deed came fresh difficulties and hard feelings. United by blood and kinship and bound closely by common interests in a remote country, yet sadly estranged in their religion, these two sections could not worship together in harmony, chiefly because the newcomers had bought and settled on the Holland Purchase instead of the Williamson lands. With feeling running high over what seems now, softened by the intervening of a hundred years, a useless cause, the two factions worked side by side clearing the land, cutting the trees, and putting them in shape for building a church, until the day of the raising, when together they offered prayer and invoked a blessing on their undertaking.

Throughout the strife John and Donald McPherson were a beautiful example of the ties of affection unsevered by dissenting opinion. Although on opposing sides, no communion passed that they did not sit together at the communion table.

Threatening clouds grew darker until that memorable day on the seventh of October, 1809, when the opposition, "acting under legal and ecclesiastical advice," posted a notice on the church forbidding anyone not settled on the Williamson land to enter, and, taking the key from Peter Campbell's house, where it was always kept, they locked and guarded the church. From that day until the building of the stone church seventeen years later, services were conducted in Peter Campbell's spacious house, which stands today just as it stood then, a remarkable structure for its time. The other faction organized the Associated Reformed Church. In after years an amicable division of the land was effected, and with the healing processes of time every tinge of bitterness seems to have been effaced.

By the end of the first decade, Caledonia was well on its way to prosperity, with a saw mill, a grist mill, a store, nine taverns and rapid transit facilities, consisting of a stagecoach which made the trip to Niagara in four days.

A Historical Outline of the Scottish People of Rochester and Vicinity

By John White Johnston

Being prepared for Presentation before The Rochester Historical Society

---

1776–1777. Washington at Valley Forge. Scottish generals and soldiers about him in the defense of American liberties.

1777. General Washington orders General John Sullivan to invade Western New York to punish the Iroquois Indians, for their alliance with the British in the destruction of the homes of pioneers sympathetic to the American Cause.

1777. Scottish soldiers with General Sullivan's forces, while on the march, recognize the beauty of the countryside in Western New York. They write to relatives and friends in Scotland pertaining to their prospective future homes, just west of the Genesee.

1794. The first Scottish settlers make their homes in and around Caledonia; the Scottish burial ground at Caledonia gives last resting places to the first of the Scottish pioneers from Inverness-shire and Perthshire.

1803. The first schoolhouse was erected in Caledonia. School and church services were held in this log cabin.

1805. The first church built.

1812. The farm land in Caledonia and Mumford under cultivation by experienced farmers from the Land of the Heather.

1812. Rochester is founded. Scottish people in Caledonia ship grain to Rochester; and bring trade to Rochesterville.

1812–1850. Scottish families active in the early development of Rochester. They become leaders in several professions.

1850. Founding of the Saint Andrew's Scottish Society of Rochester, the first of the Scottish societies organized in this city; followed by the Scottish Society, the Scottish Women's Society, Clan MacPherson, Clan MacNaughton and the Daughters of Scotia.

1868. The founding of the Sibley, Lindsay and Curr Company.

1919. The founding of the Johnston Memorial Pipe Band.

1922. The revival of the Saint Andrew's Scottish Society of Rochester.

1924. The marking of historical sites at the earliest Scottish settlements, the old Scots church at Gillies Corners being the first to be marked with appropriate ceremonies.

1926. The unveiling of the tablet marking the site of the first schoolhouse west of the Genesee River with ceremonies.

Members of

The Rochester Historical Society

MR. FRANK E. REED
Who was the first citizen of Rochester to become a Life Publication Patron
of The Rochester Historical Society

Members of
The Rochester Historical Society

Publication Patrons

MR. HORACE A. ABELL
1109 Culver Road

MR. GUILFORD R. ADAMS
160 Seneca Parkway

HON. SIMON L. ADLER
17 Argyle Street

MR. J. VINCENT ALEXANDER
466 Harvard Street

MR. FREEMAN CLARKE ALLEN
40 Hawthorne Street

PROF. JOHN G. ALLEN
1380 Atlantic Avenue

MR. and MRS. E. M. ALLING
65 Aberdeen Street

MR. JOSEPH T. ALLING
901 East Avenue

MR. WILLEY H. ALMY
360 East Main Street

MISS KATE R. ANDREWS
19 Prince Street

MRS. CHARLES E. ANGLE
295 Lake Avenue

MR. THOMAS H. ARMSTRONG
Culver Road
Irondequoit, N. Y.

MRS. EUGENE H. ARNOLD
504 Mt. Hope Avenue

MR. OSCAR M. ARNOLD
14 Favor Street

MR. RAYMOND H. ARNOT
7 Audubon Street

MRS. ELIZABETH E. ASHLEY
30 Edgerton Street

MRS. CHARLES H. BABCOCK
22 Berkeley Street

MR. GORDON C. BAIRD
East Avenue, Brighton Station

DR. HAROLD H. BAKER
301 Lake Avenue

MISS ELLA JANE BARNARD
20 Argyle Street

MR. HENRY BARNARD
102 Rutgers Street

MR. HOUSTON BARNARD
Powers Hotel

MR. DONALD S. BARROWS
353 Oxford Street

MRS. EDMUND P. BARRY
34 Wyndham Road

MR. FREDERIC G. BARRY
706 Mt. Hope Avenue

MR. EDWARD BAUSCH
663 East Avenue

MR. WILLIAM BAUSCH
1063 St. Paul Street

MR. FLORUS R. BAXTER
596 Genesee Street

MR. CHARLES D. BEAN
Lenox Park, Geneva, N. Y.

MRS. JOHN N. BECKLEY
75 Berkeley Street

MR. WILLIAM HENRY BEMISH
St. Paul Boulevard
Irondequoit, N. Y.

MR. LEON LE ROY BENHAM
Thatcher Road
Irondequoit, N. Y.

MR. BURTON G. BENNETT
80 Ramsey Park

MRS. CHARLES E. BENTON
17 Sibley Place

MRS. HARRIET M. D. BENTON
17 Sibley Place

MR. WALTER W. BICKFORD
4 Brighton Street

MRS. ARTHUR S. BLANCHARD
211 Canterbury Road

MRS. ISABELLE HART BONBRIGHT
950 East Avenue

EDITOR'S NOTE: Addresses given herein are local unless otherwise indicated.

MR. QUENTIN W. BOOTH
272 Culver Road

MR. and MRS. WILLIAM B. BOOTHBY
314 Park Avenue

MR. JAMES H. BOUCHER
24 Harvard Street

DR. MICHAEL C. BRADLEY
Avon, N. Y.

DR. and MRS. SAMUEL WOODMAN BRADSTREET
80 East Avenue

MR. CHARLES ALBERT BRADY
178 Culver Road

MR. E. FRANKLIN BREWSTER
2080 East Avenue

MR. MARSENUS H. BRIGGS
342 Madison Avenue

MR. WILLIAM H. BRIGGS
52 South Main Street
Pittsford, N. Y.

REV. JOHN P. BROPHY
34 Monica Street

MISS BLANCHE B. BROWN
739 Powers Building

HON. SELDEN S. BROWN
Scottsville, N. Y.

DR. WILLIAM M. BROWN
1776 East Avenue

MR. ELY BUELL
Irondequoit, N. Y.

MR. CHARLES F. BUELTE
130 Dorchester Road

DR. STEARNS S. BULLEN
128 Crosman Terrace

MR. ROBERT W. BURNETT
22 Rundel Park

MRS. RUPERT O. BURROWS
190 Wellington Avenue

MR. WILLIAM MILL BUTLER
69 Fifth Avenue
New York, N. Y.

MRS. J. DEWITT BUTTS
12 Portsmouth Terrace

DR. WILLIAM HAROLD CADMUS
213 Frank Street

MR. CHARLES H. CALDWELL
33 Tracy Street

MR. LEONARD E. CARPENTER
350 Maplewood Avenue

MR. ELMER J. CARROLL
48 Pershing Drive

MRS. ROBERT H. CARROLL
230 Bryan Street

MR. CHARLES H. CARSON
473 Park Avenue

MR. WILMOT CASTLE
410 Westminster Road

MRS. AUGUSTA WAGONER CASTLEMAN
455 Mt. Vernon Avenue

MR. THEODORE C. CAZEAU
535 Rockingham Street

MR. BENJAMIN BROW CHACE
7 Argyle Street

MR. EDWARD DWIGHT CHAPIN
90 Troup Street

MR. WILLIAM W. CHAPIN
110 S. Fitzhugh Street

MRS. HARRY A. CHASE
144 Pinnacle Road

MRS. HELEN I. CHILDS
Galen Hall
Atlantic City, N. J.

MRS. FREDERICK F. CHURCH
306 Oxford Street

MR. FREDERICK P. CLARK
269 Alexander Street

MR. GEORGE HALFORD CLARK
151 Plymouth Avenue

MRS. GEORGE HALFORD CLARK
151 Plymouth Avenue

MRS. HANS THACHER CLARKE
16 Riverside Street

MR. EDWARD L. CLEARY
228 Albemarle Street

DR. WILLIAM B. COCHRANE
1665 East Avenue

MR. EUGENE C. COLBY
39 Rutgers Street

MRS. I. O. COLE
59 West High Terrace

MR. MORTIMER ARTHUR COLE
75 Culver Road

REV. THOMAS F. CONNORS
540 Oxford Street

MR. HENRY CONOLLY
East Avenue
Brighton, N. Y.

MISS ANNA CORNING
150 E. 47th Street
New York, N. Y.

MRS. J. HICKS CRIPPEN
185 West Avenue

MR. PHARCELLUS V. CRITTENDEN
140 Plymouth Avenue

MR. ADELBERT CRONISE
27 S. Goodman Street

MR. FRANK P. CROUCH
81 S. Fitzhugh Street

MR. JOHN C. CURTIN
15 Raines Park

MR. CHARLES WILLIAM CURTIS
17 Melrose Street

MRS. EUGENE T. CURTIS
4 Argyle Street

HON. JAMES G. CUTLER
766 East Avenue

MR. J. WARREN CUTLER
94 Merriman Street

DR. WILLIAM EMBURY DAKE
444 Winton Road, North

MR. and MRS. WILLIAM WARD DAKE
Snug Hollow
Brighton, N. Y.

MR. WILLIAM C. DALEY
138 Windemere Road

DR. CHARLES E. DARROW
286 Alexander Street

MR. WILLIAM S. DAVENPORT
1555 Highland Avenue

MRS. ANNIE N. DAVIS
40 Highland Avenue

DR. JAMES C. DAVIS
19 Cumberland Street

MR. CASSIUS C. DAVY
56 Chestnut Street

MRS. FRANK H. DENNIS
5 Castle Park

MR. ALVIN H. DEWEY
80 Berkeley Street

DR. CHARLES A. DEWEY
78 Plymouth Avenue

MR. ISAAC H. DEWEY
1478 St. Paul Street

REV. JAMES TAYLOR DICKINSON, D.D.
62 Berkeley Street

MR. JOHN FRANKLIN DINKEY
14 Vick Park B

MRS. WILLIAM L. DOBBIN
Brightford Heights

HON. LOCKWOOD R. DOTY
Geneseo, N. Y.

DR. and MRS. FRANK F. DOW
429 Park Avenue

MR. C. PORTER DOWNS
1859 East Avenue

MR. MICHAEL DOYLE
285 Oxford Street

MR. HERBERT STONE DRAPER
43 Culver Road

MR. WILLIAM A. E. DRESCHER
East Avenue

MR. JAMES P. B. DUFFY
Hotel Rochester

MRS. KATHERINE MORAN DUNN
134 Keeler Street

MRS. ISABELLA MARKHAM DUNSFORD
Elm Place
Avon, N. Y.

MR. JOHN E. DURAND
42 Westminster Road

MR. PERCY B. DUTTON
36 Merriman Street

MR. GEORGE EASTMAN
900 East Avenue

MR. ALBERT BIGELOW EASTWOOD
262 Culver Road

MR. FRANK M. ELLERY
83 Rutgers Street

MR. FRANK T. ELLISON
147 Cutler Building

MRS. HENRY M. ELLSWORTH
259 Oxford Street

MR. GUSTAVE ERBE
1044 St. Paul Street

MR. JOSEPH FARLEY
287 Lake Avenue

MRS. PORTER FARLEY
16 Carthage Road

MRS. PAUL FAVOUR
70 Windemere Road

MR. JAMES L. FEE
17 Prince Street

MR. HARRY M. FENN
58 Melrose Street

MR. HAROLD L. FIELD
123 Plymouth Avenue

MRS. THOMAS W. FINUCANE
20 Portsmouth Terrace

DR. JAMES M. FLYNN
282 Alexander Street

HON. NATHANIEL FOOTE
112 Brunswick Street

MRS. JOHN W. FORCE
East Avenue, Brighton Station

MR. RICHARD T. FORD
21 Arnold Park

MRS. RICHARD T. FORD
21 Arnold Park

MR. and MRS. EDWARD R. FOREMAN
1740 Highland Avenue

MR. WILLIAM PRICE FOSTER
455 South Goodman Street

MR. PURDY A. FOWLER
719 Park Avenue

MRS. ROBERT T. FRENCH
Penfield Road
Brighton, N. Y.

MR. ADAM G. FRIEDERICH
2052 St. Paul Street

MR. GEORGE R. FULLER
253 Alexander Street

MISS LILLAH C. GAFFNEY
19 Vick Park B

REV. J. EMIL GEFELL
720 W. Main Street

MR. MELANCTHON J. GETMAN
341 Columbia Avenue

HON. WILLIS K. GILLETTE
174 Chili Avenue

MR. FREEMAN A. GILLICE
180 Bryan Street

MR. FRANK HALL GOLER
Brightford Heights

MR. EDWIN S. GORDON
69 George Street

MRS. JAMES F. GOSNELL
196 Vassar Street

MRS. EMMA M. POLLARD GREER
4261 Lake Avenue

MISS MARGARET E. GREENWOOD
182 Pearl Street

MR. JOHN H. GREGORY
Penfield Road
Brighton, N. Y.

MR. WILLIAM J. GUCKER
3540 Lake Avenue

MISS EDITH H. HALE
1059 Lake Avenue

MR. WILLIAM B. HALE
19 Prince Street

MR. CHARLES C. HALL
114 Westminster Road

MISS SALLIE M. HALL
130 Spring Street
In memory of
LOUISA SMEAD BURKE
WILLIAM BURKE
WILLIAM BARDWELL BURKE

MRS. LYELL T. HALLETT
East Avenue
Brighton, N. Y.

MRS. ARTHUR S. HAMILTON
520 East Avenue

MISS NETTIE J. HAMILTON
290 Kenwood Avenue

MR. JOHN T. HANEFY
139 Milburn Street

MR. HENRY S. HANFORD
285 Oxford Street

MR. ALBERT H. HARRIS
Grand Central Terminal
New York, N. Y.

MR. EDWARD HARRIS
Clover Road
Brighton, N. Y.

MR. GEORGE H. HARRIS
315 Culver Road

MRS. GEORGE H. HARRIS
315 Culver Road

MRS. RICHARD B. HARRIS
1127 East Avenue

MR. ALFRED HART
26 Homer Street

MR. ARTHUR C. HASTINGS
52 Vanderbilt Avenue
New York, N. Y.

MRS. ANNA SAGE HATCH
1369 East Avenue

MR. GEORGE EDWARD HATCH
The Sagamore

MR. CHARLES B. HAWKINS
Punta Gorda, Box 847
Fla.

MISS LAURA D. HAWKS
41 Westminster Road

MISS ESTHER M. HENCKELL
143 West Avenue

MR. SOL HEUMANN
24 Hawthorne Street

MR. WILLIAM W. HIBBARD
21 Arnold Park

MISS ADA F. HIGGINS
86 S. Union Street

MR. FREDERICK L. HIGGINS
15 Lake View Park

MR. GEORGE HIGGINS
457 Oxford Street

HON. DAVID JAYNE HILL
1745 Rhode Island Avenue
Washington, D. C.

MRS. H. FRED HOEFLE
565 Melville Street

HON. JAMES L. HOTCHKISS
750 East Avenue

MR. JOHN B. HOWE
1040 East Avenue

MR. WILLIAM A. HUBBARD
13 Phelps Avenue

MR. GEORGE P. HUMPHREY
Stone Road
Charlotte Station

MR. MARO S. HUNTING
7 Strathallan Park

MRS. FANNIE G. HUTHER
91 Wellington Avenue

MR. WARREN B. HUTHER
91 Wellington Avenue

MR. ARTHUR H. INGLE
2200 East Avenue

MR. RICHARD JAMESON
1515 Highland Avenue

MRS. THORNTON JEFFRESS
6 Prince Street

MRS. LEMUEL A. JEFFREYS
30 Chestnut Street

MR. JOHN ARTHUR JENNINGS
30 Strathallan Park

MR. A. HOWARD JOHNSON
274 Brunswick Street

MR. JAMES JOHNSTON
1080 Lake Avenue

MR. JOHN WHITE JOHNSTON
8 Arnold Park

MR. PAUL S. JOHNSTON
127 Maplewood Avenue
Maplewood, N. J.

MR. JUNIUS R. JUDSON
5 Highland Heights

MR. J. CLIFFORD KALBFLEISCH
7 Buckingham Street

MISS ANNIE F. KANE
141 Crosman Terrace

MR. WILLIAM KARLE
475 Alexander Street

MR. GORDON H. KELLOGG
Landing Road
Brighton, N. Y.

MRS. HARRY W. KELLY
843 Harvard Street

MR. ROBERT C. KERSHNER
84 Beverly Street

MRS. MARTHA W. KIMBALL
19 East Boulevard

REV. IGNATIUS J. KLEJNA
146 St. Stanislaus Street

MR. MORRIS D. KNAPP
1120 Lake Avenue

MRS. MORRIS D. KNAPP
1120 Lake Avenue

MR. FRANK CHARLES KRAMER
515 Lexington Avenue

MRS. EMIL KUICHLING
East Avenue
Brighton, N. Y.

MR. HENRY LAMPERT
100 Crosman Terrace

MR. CLEMENT G. LANNI
518 Humboldt Street

MR. FRANCIS HILL LATIMORE
Knoll Crest
Penfield, N. Y.

MR. DAVID F. LAWLESS
9 East Boulevard

MR. LEVI W. LAYMAN
6 Argyle Street

MR. EDWARD B. LEARY
200 Seneca Parkway

MR. WILLIAM B. LEE
261 Culver Road

MR. JAMES G. LENNOX
1333 Lake Avenue

DR. RICHARD A. LEONARDO
521 North Street

MISS BLANCHE ELOISE LEYDEN
9 Reynolds Street

MR. BERNARD LIESCHING
692 Mt. Hope Avenue

MRS. ALEXANDER M. LINDSAY
973 East Avenue

MR. ALEXANDER M. LINDSAY, JR.
973 East Avenue

DR. EDWARD G. LINK
230 Chestnut Street

MISS MARY L. LOCKWOOD
140 Columbia Avenue

MR. ADOLPH LOMB
289 Westminster Road

MR. CARL F. LOMB
597 East Avenue

MR. WILLIAM F. LOVE
4 North Goodman Street

MR. FRANK W. LOVEJOY
56 Berkeley Street

HON. JOHN D. LYNN
14 Lamberton Park

MR. WILLIAM F. LYNN
42 Trafalgar Street

MRS. EDMUND LYON
1441 East Avenue

MISS LINDA GALE LYON
1441 East Avenue

MR. FRED A. MABBETT
148 Gorsline Street

MR. WILLIAM MAC FARLANE
1600 Highland Avenue

MRS. FREDERICK C. MALLING
70 Harris Street

MISS EDNA K. MANDEVILLE
180 Alexander Street

MISS LOIS S. MANDEVILLE
180 Alexander Street

MISS ESTHER MARGRANDER
1553 Main Street East

MR. C. W. MARKUS
34 College Avenue

MR. HENRY L. MARSH
Allen Creek Road

MR. and MRS HENRY W. MATHEWS
49 West Avenue

MR. IRVING E. MATTHEWS
43 Harding Road

MR. THOMAS P. McCARRICK
19 Argyle Street

MRS. FRANKLIN D. McCORD
242 Alexander Street

MRS. JOHN C. McCURDY
434 Oxford Street

DR. JOSEPH WARREN McGILL
284 Alexander Street

MRS. JOHN R. McINTOSH
4 Birch Crescent

MRS. MORRISON H. McMATH
373 Oxford Street

MR. ARDEAN RANSON MILLER, JR.
576 Beach Avenue

MRS. CARRIE E. MILLER
325 Oxford Street

MR. EDWARD G. MINER
2 Argyle Street

MR. FRANCIS B. MITCHELL
10 Hawthorne Street

MR. WILLIAM A. MONTGOMERY
144 Dartmouth Street

MR. SAMUEL P. MOORE
100 Berkeley Street

MR. and MRS. GEORGE DAYTON MORGAN
1210 East Avenue

MR. HENRY WARD MORGAN
East Avenue, Brighton Station

MR. HEMAN W. MORRIS
205 Barrington Street

MR. CHARLES H. MORSE
25 Augustine Street

MISS MAUDE MOTLEY
57 Ambrose Street

MISS LAURA A. MOULSON
76 Dartmouth Street

MR. THOMAS G. MOULSON
76 Dartmouth Street

MR. SAMUEL P. MOULTHROP
40 Phelps Avenue

MR. JOHN B. MULLAN
217 Wellington Avenue

MR. PHILIP GURDON MUMFORD
Cedarhurst
L. I., N. Y.

MISS JESSIE I. MUNN
125 Meigs Street

MISS ANNETTE GARDNER MUNRO
19 Prince Street

MR. AUGUST M. MURA
764 Jay Street

DR. PARKER MURPHY
1020 Lake Avenue

MR. JOHN K. NAMES
203 Driving Park Avenue

MR. WILBERT A. NARAMORE
185 Rutgers Street

MR. LOUIS J. NEUN
117 Trafalgar Street

MISS ANNA G. NEWELL
121 Canterbury Road

MR. HENRY W. NICHOLS
187 Barrington Street

MR. WILLIAM W. NICHOLS
1760 Highland Avenue

MR. EDWARD A. NIEL
61 Rowley Street

MR. HENRY T. NOYES
283 Alexander Street

MR. JOHN C. NUGENT
176 Alexander Street

MR. JOHN G. O'BRIEN
463 Seneca Parkway

MR. C. H. OCUMPAUGH
1339 East Avenue

MRS. MARY S. O'HARE
8 Strathallan Park

MRS. JOHN W. OOTHOUT
1063 East Avenue

MR. EMORY W. OSBURN
East Lake Road
Canandaigua, N. Y.

MRS. LOUISE B. OTIS
1707 Garden Street
Santa Barbara, Calif.

MR. CHARLES H. PALMER
57 Barrington Street

MR. HOWARD V. R. PALMER
105 Rockingham Street

MR. WILLIAM H. PATTERSON
410 Thurston Road

MR. GEORGE H. PERKINS
111 Westminster Road

MR. GILMAN N. PERKINS
474 East Avenue

MR. HORACE G. PIERCE
58 Albemarle Street

COL. SAMUEL C. PIERCE
49 Greig Street

MR. CHARLES F. POND
133 Plymouth Avenue

MISS MARIE B. POND
384 East Avenue

DR. MARION CRAIG POTTER
561 University Avenue

MRS. JOHN CRAIG POWERS
700 East Avenue

MR. WILLIAM C. POWERS
Syracuse, N. Y.

MISS LINDA D. PUFFER
Elm Place
Avon, N. Y.

MR. JOSEPH M. QUIGLEY
93 Elmdorf Avenue

MISS MARY LOUISE QUINN
130 Plymouth Avenue South

MR. GEORGE R. RAINES
315 Westminster Road

MR. MEAD B. RAPPLEYE
172 Rosewood Terrace

MISS HELENE L. RECHE
31 Howell Street

MRS. REBECCA RELYEA
90 Kenilworth Terrace

MR. HARVEY FOOTE REMINGTON
27 Reservoir Avenue

MR. and MRS. THOMAS H. REMINGTON
309 Canterbury Road

MR. WILLIAM S. RILEY
900 Culver Road

MRS. JOHN A. ROBERTSON
285 Oxford Street

MRS. KINGMAN NOTT ROBINS
935 East Avenue

ROCHESTER THEOLOGICAL SEMINARY

MRS. LOUISE C. RODENBECK
310 Maplewood Avenue

DR. J. LIVINGSTON ROSEBOOM
672 Main Street East

MR. B. IRVING ROUSE
42 Riverside Street

MRS. WILLIAM H. ROWDERINK
8 Argyle Street

MR. THOMAS B. RYDER
1399 East Avenue

MR. and MRS. GEORGE B. SAGE
65 Gramercy Park

MR. WILMER WESLEY SALMON
The Sagamore, East Avenue

DR. HIRAM S. SCHUMACHER
259 Alexander Street

MRS. HIRAM S. SCHUMACHER
259 Alexander Street

MRS. JACOB S. SCOTT
1990 East Avenue

MISS EDNA C. SHORT
Port Gibson, N. Y.

MR. HIRAM W. SIBLEY
384 East Avenue

MRS. ALEXANDER T. SIMPSON
215 Westminster Road

MR. GEORGE J. SKIVINGTON
Scottsville, N. Y.

MR. WILLIAM E. SLOAN
1250 East Avenue

MR. CARL D. SMITH
Victor, N. Y.

MR. EDWIN C. SMITH
109 Winton Road South

MR. FRANK J. SMITH
4325 St. Paul Boulevard

MR. J. HUNGERFORD SMITH
75 Brunswick Street

MR. THOMAS G. SPENCER
1005 East Avenue

ST. BERNARD'S SEMINARY
P. Prosper Libert, Librarian

MISS EMMA L. STALKER
284 Saxton Street

MR. WILLIAM J. STAUB
288 West Avenue

MR. ALBERT HENRY STEARNS
105 Merriman Street

MRS. CHARLES H. STEARNS
800 East Avenue

MRS. WILLIAM H. STEARNS
9 Granger Place

MR. LINDEN STEELSMITH
175 Ridgeway Avenue

HON. JOHN B. M. STEPHENS
267 Meigs Street

MR. HENRY M. STERN
1501 East Avenue

MR. ALFRED T. STEWART
183 East Main Street

MR. ALLEN N. STEYNE
2 Gibbs Street

MR. ROBERT J. STRASENBURGH
10 Ramsey Park

MRS. ALVAH GRIFFIN STRONG
505 University Avenue

MRS. AUGUSTUS H. STRONG
20 Sibley Place

MR. L. CORRIN STRONG
62 Dartmouth Street

MRS. WILLIAM G. STUBER
The Sagamore

DR. CHARLES R. SUMNER
233 Alexander Street

HON. ARTHUR E. SUTHERLAND
223 Dartmouth Street

MRS. ARTHUR E. SUTHERLAND
223 Dartmouth Street

MR. JOE L. THISTLEWAITE
22 Buckingham Street

MR. FRANK SCRANTOM THOMAS
24 Wellington Avenue

MRS. LOUISE C. THOMPSON
317 Barrington Street

MRS. FRED S. TODD
282 Barrington Street

MR. HENRY HARRIS TOZIER
26 Jones Avenue

MR. EUGENE VAN VOORHIS
Thomas Avenue
Irondequoit, N. Y.

MRS. JOHN VAN VOORHIS
915 Ridgeway Avenue

MRS. BERT VAN WIE
46 Hancock Street

MR. EDMUND VENOR
45 Roxborough Road

MR. JOHN W. VICKERY
476 Glenwood Avenue

MR. MAX J. WAGNER
249 Canterbury Road

MR. W. HERBERT WALL
245 Westminster Road

MRS. FRANCES L. WANZER
593 Park Avenue

MRS. FLORENCE YATES WARD
855 East Avenue

MRS. MARY M. WATKINS
92 Plymouth Avenue

MR. JAMES S. WATSON
11 Prince Street

MRS. ROBERT C. WATSON
100 Douglas Road

MR. THOMAS J. WATSON
50 Broad Street
New York, N. Y.

MISS MARION WEED
21 Menlo Place

MRS. HERBERT S. WEET
16 Southern Parkway

MR. EDWARD I. WEISS
815 Harvard Street

MR. JOHN E. WELLINGTON
49 Roxborough Road

MRS. WILLIAM E. WERNER
399 Oxford Street

MR. LANSING G. WETMORE
Clover Road, Brighton

MRS. LOUIS A. WHALEN
233 Westminster Road

MR. RICHARD E. WHITE
50 Roxborough Road

MR. FREDERICK MOORE WHITNEY
12 Audubon Street

DR. LEE ADRIAN WHITNEY
255 Alexander Street

MR. THOMAS A. WHITTLE
107 West Avenue

MRS. H. VAN WYCK WICKES
60 Forest Avenue
Rye, N. Y.

MRS. ROBERT B. WICKES
229 Oxford Street

DR. ROSCOE S. WILCOX
411 Seneca Parkway

MR. FREDERICK H. WILKINS
Connaught House
63 Aldroych
London, W. C. 2, England

MR. ERNEST R. WILLARD
485 East Avenue

MR. CHARLES HASTINGS WILTSIE
123 Plymouth Avenue

MR. HERBERT J. WINN
70 Westminster Road

DR. and MRS. CHAS. R. WITHERSPOON
20 Dartmouth Street

MR. EDWIN M. WOLCOTT
199 Barrington Street

MRS. JAMES E. WOLCOTT
250 Culver Road

MR. JOHN C. WOODBURY
49 Douglas Road

MR. GEO. ELLSWORTH WOODCOCK
305 Barrington Street

MRS. C. C. WOODWORTH
593 Park Avenue

MRS. DELOS H. WRAY
West Rush, N. Y.

MR. JOHN SEARS WRIGHT
Charlotte Station
R. F. D. 4 Rochester, N. Y.

Life Publication Patrons

MISS ELIZABETH CLARKE
687 East Avenue

MRS. NATHAN P. POND
253 Alexander Street
Gift of $300 in memory of
Colonel Nathan P. Pond

MR. FRANK E. REED
390 Wellington Avenue

MRS. HENRY A. STRONG
c/o Security Trust Co.

Life Members

MR. A. EMERSON BABCOCK
Clover Road
Brighton Station

MISS EDNA E. BAYER
19 Oliver Street

MISS ELIZABETH M. BEAL
267 Woodbine Avenue

MRS. CLARENCE S. COBB
119 Brunswick Street

MR. FREDERICK W. COIT
16 Strathallan Park

MISS LILLIAN B. COLEMAN
27 Madison Street

MISS CLARA MAY COPELAND
185 Rutgers Street

MR. RAYMOND G. DANN
125 Main Street East

MR. WILLIAM H. DILDINE
1058 Harvard Street

MR. GEORGE L. EATON
328 Berkeley Street

MRS. STEPHEN C. FAY
64 South Washington Street

DR. RALPH R. FITCH
1010 East Avenue

MR. PAUL FOLGER
666 Main Street East

MR. CHARLES F. GARFIELD
1 Exchange Street

COL. FRANK JUDSON HESS
245 Plymouth Avenue South

MR. ELON HUNTINGTON HOOKER
25 Pine Street,
New York, N. Y.

REV. ARTHUR A. HUGHES
414 Lexington Avenue

MR. WILLIAM H. IRVINE
9 King Street

MR. ROBERT E. JENNINGS
100 Broadway,
New York, N. Y.

MR. CHARLES POND KIMBALL
19 East Boulevard

MISS MARY WARNER KNAPP
86 Plymouth Avenue South

MRS. ROBERT MATHEWS
135 Spring Street

MR. GIFFORD MORGAN
Brockport, N. Y.

MRS. JENNIE COPELAND NARAMORE
185 Rutgers Street

MR. EDWARD F. PILLOW
183 Main Street East

MR. EDWARD D. SEEBER
84 Dartmouth Street

MR. GEORGE HERBERT SMITH
360 Mt. Vernon Avenue

MR. DOUGLAS C. TOWNSON
12 Buckingham Street

MISS CASSIE ROSERER WESTERMAN
Pittsford, N. Y.

MISS MARIAN HUNTER WRIGHT
Charlotte Station
R. F. D. 4 Rochester

MR. FREDERICK W. YATES
1040 East Avenue

MRS. FREDERICK W. YATES
1040 East Avenue

MR. WILLIAM FREDERICK YUST
333 Frank Street

Honorary Members

REAR ADMIRAL FRANKLIN HANFORD
Scottsville, N. Y.

DR. ROSSITER JOHNSON
2 West 95th Street
New York, N. Y.

GEORGE B. SELDEN, JR.
15 Grove Place

Corresponding Members

REV. CHARLES CARROLL ALBERTSON
85 South Oxford Street
Brooklyn, N. Y.

MR. CHARLES F. MILLIKEN
Canandaigua, N. Y.

MR. FRANK H. SEVERANCE
Buffalo, N. Y.

MR. CHARLES SHEPARD, JR.
Washington, D. C.

MR. FLORENCE VAN ALLEN
Avon, N. Y.

Active Members

MR. GEORGE IRVING ABBOTT
6 Strathallan Park

MRS. HELEN PROBST ABBOTT
1599 Highland Avenue

MR. JOHN B. ABBOTT
Geneseo, N. Y.

PROF. LEON ACHEN
20 Lockwood Street

MR. EDWARD P. ADAMS
34 Gorsline Street

MISS OREL LOUISE ADAMS
602 Parsells Avenue Extension

MR. ELMER ADLER
239 West 43d Street
New York, N. Y.

MR. MAX A. ADLER
5 Council Rock Avenue

MR. HAROLD E. AKERLY
1063 Harvard Street

MR. HENRY O. ALDERMAN
367 Orchard Street

MRS. GEORGE W. ALDRIDGE
Pittsford, N. Y.

MR. CHARLES A. ALEXANDER
Clover Street
Brighton, N. Y.

MRS. FLORENCE D. ALEXANDER
25 Reynolds Street

MISS FRANCES E. ALEXANDER
324 Troup Street

MR. ATKINSON ALLEN
2 Oliver Street

MRS. ATKINSON ALLEN
2 Oliver Street

MR. HENRY B. ALLEN
1230 South Avenue

MRS. MARY A. ALLEN
286 Park Avenue

MR. GILBERT T. AMSDEN
Landing Road
Brighton, N. Y.

MR. LEONARD B. BACON
868 Park Avenue

MR. ROBERT A. BADGER
31 South Goodman Street

MR. GEORGE C. J. BAILEY
191 Warwick Avenue

MISS JULIA E. BAILEY
186 Alexander Street

MR. WILLIAM J. BAKER
The Wadsworth Apt.
Plymouth Avenue South

DR. L. B. BALDWIN
1760 East Avenue

MR. ROBERT J. BARKER
194 Vassar Street

MR. JAMES BARNES
1251 Monroe Avenue

MR. NATHANIEL C. BARNUM
Pittsford, N. Y.

MR. JAMES C. BARRY
15 Amherst Street

MRS. FREDERICK J. BASTIAN
East Avenue
Brighton, N. Y.

MR. THERON E. BASTIAN
259 Maplewood Park Blvd.

MR. DANIEL M. BEACH
50 Barrington Street

MR. FRED G. BEACH
146 Nunda Boulevard

MRS. ANTOINETTE T. BEADLE
968 Harvard Street

MR. CHARLES B. BECHTOLD
649 Seneca Parkway

MR. HENRY W. BECK
56 Avenue D

MR. JOHN N. BECKLEY
75 Berkeley Street

MR. DAVID K. BELL
East Henrietta Road

MR. WM. M. BENNETT
18 Warwick Avenue

MR. HAROLD D. BENTLEY
Care, Guaranty Trust Co.
New York, N. Y.

MRS. MARTHA C. BENTLEY
7 Prince Street

REV. CARL BETZ
241 Rosewood Terrace

MR. FREDERICK E. BICKFORD
424 Beach Avenue
Charlotte, N. Y.

MRS. FANNIE R. BIGELOW
875 East Avenue

MRS. EMMA S. BINGHAM
286 Lake Avenue

MRS. OTTO BLOCK
Brightford Heights
Pittsford, N. Y.

MR. JOSEPH BLUMENSTIEL
204 Dartmouth Street

DR. FRANKLIN W. BOCK
27 Rowley Street

MR. EZRA J. BOLLER
763 Harvard Street

MR. GEORGE D. B. BONBRIGHT
950 East Avenue

MRS. IRVING E. BOOTH
740 East Avenue

MR. LOUIS E. BOUTWELL
Scottsville, N. Y.

MR. GLENN I. BOWEN
34 Parkdale Terrace

MISS KATHERINE BOWEN
221 Oxford Street

DR. WILLIS ELLIOTT BOWEN
827 Main Street East

MR. CARLTON F. BOWN
1059 Harvard Street

MR. CHARLES BRADSHAW
82 Harper Street

MR. R. A. BRADSTREET
111 Westchester Avenue

DR. SAMUEL W. BRADSTREET
Sea Breeze
Irondequoit, N. Y.

MR. CHAUNCEY S. BRADT
144 Corwin Road

MR. HERBERT W. BRAMLEY
Brockport, N. Y.

MRS. HAROLD POMEROY BREWSTER
24 North Goodman Street

HON. HENRY C. BREWSTER
21 South Goodman Street

MRS. HENRY C. BREWSTER
21 South Goodman Street

MISS JANE E. BREWSTER
Avon, N. Y.

MISS RACHEL A. BREWSTER
21 South Goodman Street

MR. ARTHUR E. BRIDGEN
121 Westminster Road

MISS WILMA BRIGGS
Charlotte, N. Y.

MRS. CHARLES D. BROWN
1530 East Avenue

DR. JUDSON F. BROWNE
1037 North Goodman Street

MR. HIRAM E. BRYAN
66 Champlain Street

DR. S. ROY BRYANT
688 Genesee Street

MISS MAGDALENA BUCHMUELLER
274 Meigs Street

MR. ROBERT BUEDINGEN
Summerville Boulevard

MR. GEORGE C. BUELL
1385 Highland Avenue

MR. ALBERT G. BURDICK
81 Fulton Avenue

MR. EDMUND J. BURKE
43 Prince Street

MRS. EDMUND J. BURKE
43 Prince Street

MR. ROBERT DANIEL BURNS
455 Raines Park

MR. JOHN EARL BURR
33 Kenwood Avenue

MR. JOSEPH HEUSTIS BUSH
138 Maryland Street

MR. R. L. BUTTERFIELD
Charlotte Station
Principal Charlotte High School

MR. DANIEL N. CALKINS
3 Highland Heights

HON. GEORGE A. CARNAHAN
35 East Boulevard

MR. PERRY A. CARPENTER
252 Rugby Avenue

DR. GEORGE GREGORY CARROLL
614 Main Street West

PROF. CHARLES CARRON
59 Oxford Street

MR. KENDALL B. CASTLE
22 East Boulevard

MRS. WILMONT V. CASTLE
245 Barrington Street

MR. REED THOMPSON CHAPIN
285 Oxford Street

MR. HOWARD H. CLAPP
116 Dartmouth Street

MR. ERNEST R. CLARK
154 Harvard Street

MR. FRED W. CLARK
85 Wyndham Road

MRS. ELIZA R. CLARKE
101 Plymouth Avenue

MISS ELIZABETH CLARKE
687 East Avenue

MR. SHERMAN CLARKE
30 Edgerton Street

MRS. SHERMAN CLARKE
30 Edgerton Street

MR. WILLIAM L. CLAY
Ellwanger & Barry Building

MR. HERMAN C. COHN
61 Westminster Road

MISS ADA A. COLEMAN
543 Averill Avenue

MISS MARGUERITE COLGAN
Pittsford, N. Y.

MR. JACOB R. COMINSKY
21 Palisade Park

MR. PAUL HOWARD CONVERSE
Elmwood Avenue
Brighton Station

MRS. NELLIE F. CORNELL
1153 Clinton Avenue South

MISS CAROLYN G. CORYELL
515 Grand Avenue

DR. C. V. COSTELLO
231 Alexander Street

MR. LEON H. COWLES
R. F. D., Box 232
Coldwater, N. Y.

MR. HAROLD L. CRAFTS
97 Glendale Park

MR. FREDERICK H. CROSS
4 Fairview Heights

PROF. GEORGE H. CROSS
628 Harvard Street

MRS. LOIS HUNT CROSS
53 Magee Avenue

MR. FRANK M. CROUCH
46 Selye Terrace

MRS. C. C. CULVER
55 Windemere Road

MISS MARIAN CUMMINGS
165 Rosewood Terrace

MRS. IDA J. CURTIS
Pittsford, N. Y.

MR. WENDELL J. CURTIS
259 Culver Road

MRS. NELLIE L. CUSHMAN
81 South Fitzhugh Street

MRS. J. FRANKLIN DALE
561 University Avenue

DR. WARREN C. DALY
395 University Avenue

MR. CLARENCE A. DAMUTH
13 Evergreen Street

MR. NORMAN H. DAVIDSON
135 Corwin Road

MR. C. SCHUYLER DAVIS
16 Buckingham Street

MR. CHARLES S. DAVIS
56 South Street

MR. FRANK A. DAVIS
128 Rosedale Street

MR. JOHN P. DAY
232 Barrington Street

MR. JOHN L. DEAL
82 West Church Street
Fairport, N. Y.

DR. FREDERICK J. R. DEAN
1060 Park Avenue

MR. E. B. DENNIE
40 Ramsay Park

MR. ABRAM DE POTTER
930 Blossom Road

MRS. ALMIRA K. DONALDSON
99 Rosalind Street

MR. FARNUM F. DORSEY
115 Magee Avenue

MR. HERMANN DOSSENBACH
122 Edgerton Street

MRS. S. C. DOUGLAS
835 Culver Road

MR. THEODORE B. DRESCHER
149 Westminster Road

MR. HARWOOD B. DRYER
Penfield Road
Brighton, N. Y.

MR. RUFUS K. DRYER
High Acres Farm
Geneva, N. Y.

MISS MARY S. DUNN
97 Oxford Street

HON. FREDERICK L. DUTCHER
140 Birr Street

HON. EUGENE J. DWYER
3 Burke Terrace

MRS. VIOLA KING EDSON
830 Emerson Street

MISS SUSIE V. EDWARDS
11 Rawlinson Drive

MR. WILLIAM C. EDWARDS
51 Rowley Street

MRS. LEAH C. ELLWANGER
625 Mt. Hope Avenue

MR. ERASTUS U. ELY
Box 14, Wolcott, N. Y.

MR. L. DOUGLAS ELY
1345 University Avenue

MR. FRANK W. EMERSON
96 Bowen Street

MR. WILLIAM H. EMERSON
31 Arlington Street

MISS GERTRUDE ENGELHARDT
211 Curlew Street

MR. JOSEPH LOUIS ERNST
98 Richland Street

REV. GLENN B. EWELL
Rochester Theological Seminary

DR. ERNEST W. EWELL
280 Brunswick Street

PROF. HERMAN LE ROY FAIRCHILD
106 Winterroth Street

MR. WILLIAM PECK FARLEY
Pelham Road
Brighton, N. Y.

MR. BRADLEY W. FENN
Brighton, N. Y.

REV. DAVID LINCOLN FERRIS
325 Park Avenue

MRS. JOHN T. FETHERSTON
Cuylerville, N. Y.

MISS KATHERINE E. FICHTNER
55 Pinnacle Road

MR. CHARLES WILTSIE FIELD
123 Plymouth Avenue

MRS. LOVASSO FIELD
43 South Goodman Street

MR. CLINTON G. FISH
105 Rockingham Street

MISS MARION FISH
575 Genesee Street

REV. SIMON FITZ SIMONS
15 South Street

MR. JACOB M. FLOESCH
3 Argyle Street

MRS. JACOB M. FLOESCH
3 Argyle Street

DR. JAMES M. FLYNN
12 Vick Park B

MRS. EDITH L. FORBES
243 Alexander Street

MRS. C. P. FORD
10 Atkinson Street

MR. GEORGE G. FORD
129 Dartmouth Street

MR. DANIEL W. FORSYTH
380 Wellington Avenue

MR. EDWIN G. FOSTER
36 Arvine Park

MR. LOUIS S. FOULKES
88 Berkeley Street

MR. MARSDEN B. FOX
183 Seneca Parkway

DR. EDWARD A. FRENCH
Professional Building

DR. GEORGE P. FRENCH
15 Clifton Street

MISS HARRIETT H. FUGLE
71 Hickory Street

MR. JAMES E. FURLONG
1036 Monroe Avenue

MRS. HELEN F. FURMAN
254 Alexander Street

MRS. WILLIAM C. GANNETT
15 Sibley Place

MR. HENRY W. GEIL
187 Rugby Avenue

MISS LOUISA E. GIBBARD
15 Gramercy Park

MR. GEORGE A. GILLETTE
80 Kenwood Avenue

MR. MALCOLM W. GILLIS
61 Pelham Road

MR. JOSEPH H. GILMORE, JR.
1539 Highland Avenue

MR. JOHN P. GLEICHAUF
36 Girton Place

MR. MARK G. GODDARD
723 Harvard Street

MR. GEORGE C. GORDON
139 Troup Street

MR. JACK L. GORHAM
146 Shepard Street

MR. RICHARD GORSLINE
25 East Boulevard

MRS. RICHARD GORSLINE
25 East Boulevard

MR. CHARLES W. GORTON
4435 Victoria Park Drive
Los Angeles, Calif.

MR. HARRY P. GOULD
43 South Fitzhugh Street

MRS. FAIRFAX H. GOUVERNEUR
64 Meigs Street

MR. JAMES S. GRAHAM
c/o W. R. C. Home
Oxford, N. Y.

MRS. JESSIE CARY GRANGE
130 Main Street East
Room 606

MRS. AMY M. GRANT
229 Culver Road

MR. HARVEY B. GRAVES
344 West Avenue

MR. HARRY C. GREEN
295 East Avenue

MRS. MARGARET E. GREENWOOD
182 Pearl Street

MRS. CHARLOTTE GREGG
2 Gibbs Street

MISS HELEN E. GREGORY
105 Plymouth Avenue, South

MISS HARRIETT T. GROSVENOR
1303 Park Avenue

MR. WALTER W. GUYON
81 Post Avenue

MR. ROSCOE A.HAGEN
343 Oxford Street

MISS FRIEDA B. HANF
93 Bellevue Drive

MOST REV. EDWARD J. HANNA
1100 Franklin Street
San Francisco, Calif.

MRS. MARTHA MATILDA HARPER
881 Main Street East

MRS. EDWARD HARRIS
Clover Road
Brighton, N. Y.

MR. HERBERT H. HARRIS
1266 Park Avenue

MR. GEORGE B. HART
89 Clarissa Street

MR. OTTO A. HARTMANN
2300 East Avenue

MR. GEORGE W. HASKINS
2075 East Avenue

DR. DANIEL G. HASTINGS
272 Alexander Street

MISS KATHERINE A. HAYES
Redfield Road
Coldwater, N. Y.

MR. FREDERICK M. HAYWARD
79 Savannah Street

MRS. J. F. HAYWOOD, M. D.
412 West Avenue

REV. HENRY BERNARD HEMMETER, D. D.
1009 St. Paul Street

MR. JOSEPH P. HENRY
21 Stanfield Street

MR. THOEDORE J. HERTEL
157 Bronson Avenue

MR. EDWARD F. HETTIG
5 Sylvan Road
Roselawn, Brighton, N. Y.

MR. JEREMIAH G. HICKEY
2100 St.Paul Street

MR. JAMES L. HILTON
57 Avenue D

LIEUT. COL. FREDK. WM. HINRICHS
1071 Garfield Avenue
Pasadena, Calif.

PROF. CHARLES HOEING
6 Portsmouth Terrace

MRS. RUDOLPH HOFHEINZ
444 Oxford Street

MRS. EMILY WEED HOLLISTER
8 Granger Place

MR. GEORGE C. HOLLISTER
8 Granger Place

MRS. GRANGER A. HOLLISTER
987 East Avenue

MR. JOSEPH CARTER HOLLORAN
496 Maplewood Avenue

MRS. GLADYS REID HOLTON
1 Sumner Park

MR. LIPMAN HOLTZ
1515 East Avenue

MR. CHARLES G. HOOKER
9 Audubon Street

MRS. HORACE B. HOOKER
633 East Avenue

DR. EUGENE H. HOWARD
1500 South Avenue

MISS MARY C. HOWARD
59 Jones Avenue

MRS. WILLIAM L. HOWARD
259 Oxford Street

MRS. SUSAN M. HOWELL
687 Genesee Street

MR. HERBERT C. HOWLETT
Clover Road
Brighton, N. Y.

MR. CHARLES E. HOYT
26 South Goodman Street

MR. JOSEPH LEE HUMPHREY
Spencerport, N. Y.

MR. EDWARD HUNGERFORD
Baltimore & Ohio Railroad
Baltimore, Md.

DR. EDWIN S. INGERSOLL
347 Monroe Avenue

MR. GEORGE W. INGMIRE
1500 East Avenue

MR. CHARLES IRWIN
116 Rosedale Street

HON. MEYER JACOBSTEIN
399 Barrington Street

MR. THORNTON JEFFRESS
6 Prince Street

MR. LEWIS E. JEWELL
1590 Lake Avenue

MRS. AUGUSTUS J. JOLLEY
21 Arnold Park

MRS. HENRY L. JONES
73 Avondale Park

MR. J. GEORGE KAELBER
587 University Avenue

DR. ALBERT D. KAISER
29 Buckingham Street

MR. LEWIS KAISER
150 Dorchester Road

MR. ROY C. KATES
23 Werner Park

MR. FRANK KEIPER
21 Vick Park B

MISS SARAH E. KELLY
43 Glasgow Street

MR. EDMUND C. KELLY
385 Birr Street

MR. J. RAYMOND KELLY
51 Westminster Road

PROF. RYLAND MORRIS KENDRICK
Portland Avenue
Irondequoit, N. Y.

MR. JOHN W. KENNEDY
143 Barrington Street

MR. RAYMOND C. KEOPLE
Penfield Road
Brighton Station

MR. ELLSWORTH P. KILLIP
1650 Fuller Street
Washington, D. C.

MR. J. PERCIVAL KING
57 Brighton Street

MR. IRA D. KINGSBURY
194 Oxford Street

MISS ELLA R. KLEIN
247 Pierrepont Street

MR. HARRY KLONICK
961 Harvard Street

MISS MARY WARNER KNAPP
86 Plymouth Avenue South

MR. THERON W. KNAPP
303 Brooks Avenue

MRS. OLIVE A. KONDOLF
103 Shepard Street

MR. WILLIAM H. LAKEMAN
2 Lake View Park

MRS. W. H. LAKEMAN
2 Lake View Park

MRS. HENRY LAMPERT
100 Crosman Terrace

MISS HELENA M. LANGSLOW
241 Alexander Street

MR. STRATTON C. LANGSLOW
241 Alexander Street

MISS FANNIE W. LANNIN
1162 Lake Avenue

MR. HARRY T. LANSING
7 Werner Park

MR. MATTHEW D. LAWLESS
44 Prince Street

MRS. GEORGE LEADER
269 Milburn Street

MR. HARRY F. LEITER
2280 East Avenue
Brighton, N. Y.

DR. FRED RAYMOND LEWIS
902 Dewey Avenue

MR. HOWARD H. LEWIS
Martin B. Anderson School
No. 1, Hillside Avenue

HON. MERTON E. LEWIS
853 Culver Road

MR. JESSE W. LINDSAY
1163 East Avenue

MR. LAUNT LINDSAY
328 Augustine Street

MR. CLINTON E. LINE
1104 Granite Building

MRS. BEEKMAN C. LITTLE
94 Westminster Road

MISS MARY L. LOCKWOOD
140 Columbia Avenue

MR. HENRY C. LOMB
12 East 86th Street
New York

MRS. IRVING LOVERIDGE
247 Oxford Street

MR. ARTHUR M. LOWENTHAL
1321 Highland Avenue

MR. HARRY M. LOWENTHAL
14 Buckingham Street

MISS MARIA L. LUITWEILER
27 Audubon Street

MR. CLINTON R. LYDDON
Home Acres
Brighton, N. Y.

MRS. CLINTON R. LYDDON
Home Acres
Brighton, N. Y.

MR. FRED B. LYDDON
71 Aberdeen Street

MR. CHARLES G. LYMAN
18 Chestnut Street

MR. G. G. MADDEN
1345 Lake Avenue

MR. EDNOR A. MARSH
90 Kenwood Avenue

MRS. MICHAEL MARSHALL
55 Ridgeway Avenue

MISS LAURA M. MARTIN
428 Linden Street

MRS. RICHARD P. MARTIN
Brighton, N. Y.

MR. EDWIN C. MASON
193 Albemarle Street

MRS. IDA E. MASON
The Phelps Apartments
Lake Avenue

MR. ALBERT E. MAY
241 Culver Road

DR. FRANK B. MAYNARD
114 West Avenue

MR. EMERSON S. MAYO
214 Culver Road

MISS GRACE McCARTHY
Whitney School No. 7
Orange and Saxton Streets

MR. PRESCOTT B. McCARTHY
83 Copeland Street

MISS ANNA HUNT McCONNELL
593 Park Avenue

MRS. MARY U. McCRACKEN
53 Thorndale Terrace

MR. JOHN C. McCURDY
434 Oxford Street

DR. NATHAN D. McDOWELL
Clover Road
Brighton Station, N. Y.

MRS. AMBROSE G. McGLACHLIN
Strathlachin
West Webster, N. Y.

MR. JOHN F. McGRAW
271 Dartmouth Street

MRS. JOHN J. McINERNEY
2100 East Avenue

MR. W. ARTHUR McKINNEY
100 Nunda Boulevard

MISS ALMA L. McMATH
369 Alexander Street

MR. LUTHER C. McNEAL
160 Troup Street

MR. PERCY R. McPHAIL
16 North Goodman Street

REV. EDWARD T. MEAGHER
Box 1004

MR. DELLON KARL MEDCALF
416 Lake Avenue

MISS HAZEL M. MERRILL
81 S. Fitzhugh Street

MR. JACQUES L. MEYERS
76 Brunswick Street

MR. MORRIS M. MEYERS
275 Beach Avenue

MR. WALTER S. MEYERS
4 Oliver Street

MR. JOSEPH MICHAELS
Hotel Seneca

MR. WILLIAM HOWARD MIDDLETON
122 Rosedale Street

MR. MORTIMER E. MILBURN
15 Kensington Street

MR. FREDERICK A. MILLER
1436 Main Street East

MR. MORTIMER R. MILLER
232 Culver Road

MR. FREDERICK C. MILLIGAN
51 Chandler Street

MR. WILLIS GAYLORD MITCHELL
90 Plymouth Avenue

MRS. ANNA H. MITCHELL
90 Plymouth Avenue

PROF. CONRAD HENRY MOEHLMAN
333 Rockingham Street

MISS R. L. MONTGOMERY
75 Urquhart Street

MR. ERIC C. MOORE
30 Colby Street

MRS. SUSAN M. MORGAN
Brockport, N. Y.

MR. DAVID Z. MORRIS
9 Council Rock Avenue

MR. CHARLES ALEXANDER MORRISON
120 Shelter Street

MISS AMELIA J. MORRISSEY
510 Plymouth Avenue

MRS. WILLIAM B. MORSE
13 South Goodman Street

MISS VIRGINIA MOSCRIP
48 Tryon Park

DR. EDWARD W. MULLIGAN
788 East Avenue

MRS. EDWARD W. MULLIGAN
788 East Avenue

MISS LUCY A. MURPHY
530 Grand Avenue

MISS LOUISE MUSSI
1909 Main Street East

MR. OTIS J. NAGLE
1500 East Avenue

MR. ROSWELL S. NAGLE
17 Vick Park B

MRS. JENNIE C. NARAMORE
185 Rutgers Street

MR. WALTER NELSON
525 Benton Street

MR. ALBERT SELBY NEWELL
80 Douglas Road

MR. GEORGE R. NEWELL
75 Appleton Street

MRS. FRANK S. NOBLE
31 Wellington Avenue

MR. WILLIAM T. NOONAN
East Avenue
Brighton, N. Y.

MISS MABEL C. NOYCE
5 Frederic Street

DR. ARTHUR B. O'BRIEN
400 Seneca Parkway

MR. SMITH O'BRIEN
183 Wellington Avenue

MR. EDMUND OCUMPAUGH
121 Brunswick Street

MR. FRED J. ODENBACH
211 Jefferson Avenue

MR. CHARLES EDWIN OGDEN
165 Harvard Street

HON. JAMES M. E. O'GRADY
267 Westminster Road

MRS. JAMES M. E. O'GRADY
267 Westminster Road

MR. WILLIAM J. O'HEA
50 Faraday Street

MRS. ELIZABETH BUSH OTIS
Fairport, N. Y.

DR. W. KIRKE OTIS
756 Main Street East

MR. CHARLES S. OWEN
1149 Lake Avenue

DR. C. E. PADELFORD
Holley, N. Y.

MR. FRANK W. PAGE
389 Park Avenue

MRS. J. STUART PAGE
85 Kenwood Avenue

DR. FREDERICK W. PALMER
Holley, N. Y.

DR. MYRON B. PALMER
17 Portsmouth Terrace

MISS MARY A. PARIS
50 Merriman Street

DR. ARTHUR C. PARKER
Municipal Museum

MRS. ROY F. PARKER
467 Lake View Park

MR. H. FRED PARRISH
108 Woodward Street

MRS. EDWARD W. PECK
35 East Boulevard

MR. HENRY J. PECK
1555 East Avenue
Brighton, N. Y.

MR. GEORGE E. PEER
Chili Station, N. Y.

DR. WILLIAM W. PERCY
12 West Avenue

MR. ERICKSON PERKINS
494 East Avenue

MRS. ERICKSON PERKINS
494 East Avenue

MRS. GILMAN N. PERKINS
474 East Avenue

MRS. SYDNEY B. PERKINS
96 Rosedale Street

MR. CHARLES E. PERRY
35 Sumner Park

MR. ERNEST PETRY
Irondequoit, N. Y.

MR. THEODORE F. PEVEAR
94 Berkeley Street

MR. CHARLES LEE PIERCE
1771 St. Paul Street

MR. FREDERICK A. PISTORIUS
Brighton, N. Y.

MRS. WILLIAM PITKIN
266 Westminster Road

MR. HARRY OTIS POOLE
60 Westminster Road

MR. CLIFFORD J. PORTER
Care, Enamelled Metal Prod. Corp.
56 Kingsway
London, England

MR. JOHN CRAIG POWERS
700 East Avenue

MRS. IRA PRATT
7 Portsmouth Terrace

MR. PHILIP PRESENT
2161 East Avenue
Brighton, N. Y.

DR. A. J. PRICE
557 Genesee Street

REV. ORLO J. PRICE, D. D.
326 Barrington Street

MR. WALTER H. PRICE
106 Edgerton Street

DR. FREDERICK W. PROSEUS
Brighton, N. Y.

MR. FREDERICK B. PUNCH
15 Selye Terrace

MR. EUGENE RAINES
146 Edgerton Street

PROF. ALBERT J. RAMAKER
11 Tracy Street

MRS. ROBERT RANLET
28 North Goodman Street

MR. FRED H. RAPP
456 Plymouth Avenue

MR. W. B. RAYTON
89 Roxborough Road

MRS. ENRITH T. REBASZ
1 Livingston Park

MR. CHARLES C. REED
155 Pearl Street

DR. WILLIAM B. REED
25 Plymouth Avenue North

MR. B. E. REEVES
380 Oxford Street

MISS FRANC A. REICHENBACH
32 King Street

MR. LAWRENCE E. REILLY
385 Frost Avenue

MRS. E. C. REMINGTON
112 Lake Avenue
Ithaca, N. Y.

MR. STANLEY D. REMINGTON
128 Crosman Terrace

DR. RUSH RHEES
440 University Avenue

MR. WILLARD G. RICH
75 Pinnacle Road

MR. WESLEY A. RIEGEL
150 Yarmouth Road

MR. GEORGE W. ROBESON
18 Portsmouth Terrace

MRS. JOSEPH ROBY
234 Culver Road

MRS. S. SIDNEY B. ROBY
38 North Goodman Street

HON. ADOLPH J. RODENBECK
19 Strathallan Park

MR. WILLIAM H. H. ROGERS
140 State Street
Albany, N. Y.

MRS. WILLIAM H. H. ROGERS
140 State Street
Albany, N. Y.

MRS. FRANK J. ROHR
360 Wellington Avenue

MISS JOSEPHINE ROOT
7 Prince Street

MR. DELOSS M. ROSE
183 Alameda Street

MR. JACOB G. ROSENBERG
44 Beverly Street

MR. NORMAN ROSENBERG
45 Hudson Avenue

MR. GEORGE F. ROTH
60 Cypress Street

DR. EUGENE W. ROTHER
Edgemere Drive

MR. FRED F. SABEY
935 Park Avenue

MR. GOODMAN A. SARACHAN
215 Avenue C

MR. HERMAN A. SARACHAN
46A Gorham Street

MR. CHARLES P. SCHLEGEL
990 South Avenue

MRS. GEORGE C. SCHLEGEL
1132 East Avenue

MRS. OLIVE MARGARET SCHRADER
322 Parsells Avenue

DR. ARTHUR H. SCHUYLER
775 University Avenue

MR. WILLIAM M. SCHWIKERT
1499 Main Street East

MR. I. ELBERT SCRANTOM
32 Portsmouth Terrace

MRS. BERTRAM L. SEARCH
160 Brunswick Street

MR. RICHARD A. SEARING
617 North Goodman Street

MRS. MARY MARKHAM SELDEN
Elm Place
Avon, N. Y.

MR. MOSES B. SHANTZ
155 Edgerton Street

MISS MARY F. SHARPE
57 Lake View Park

MISS JESSIE M. SHEDD
92 Plymouth Avenue

MR. MERLE LEWIS SHEFFER
3 Edgemere Drive

COL. CHARLES O. SHEPARD
Hotel Green
Pasadena, Calif.

MRS. ALMA C. SHOEMAKER
22 Vick Park B

MRS. EDWARD SHOVE
242 Culver Road

MR. WILLIAM H. SHUART
59 Maple Street
Springfield, Mass.

MRS. ADELINA RITTER SHUMWAY
270 Park Avenue
New York, N. Y.

MRS. EDWARD OLIVER SHUSTER
320 Barrington Street

MR. F. HARPER SIBLEY
400 East Avenue

MRS. F. HARPER SIBLEY
400 East Avenue

MR. ALPHONSE J. SIGL
35 Alameda Street

DR. LEO F. SIMPSON
1410 Highland Avenue

MISS MABEL E. SIMPSON
46 Brighton Street

MR. WILLIAM J. SIMPSON
572 Plymouth Avenue

DR. BENJAMIM J. SLATER
10 Arnold Park

MR. HAROLD FRANKLIN SMEED
810 Post Avenue

PROF. CHARLES H. SMITH
461 South Goodman Street

MRS. CHARLES WINSLOW SMITH
8 Livingston Park

MRS. CHARLOTTE CURTIS SMITH
151 Harvard Street

MR. CLARENCE WALKER SMITH
105 South Fitzhugh Street

MR. C. WALTER SMITH
254 Culver Road

MR. LAWRENCE N. SMITH
Ridge Road

MISS MARTHA P. MOTT SMITH
30 Rowley Street

MRS. MINNIE P. SACKETT SMITH
42 Faraday Street

MRS. SUSAN BROWN SOUTHWICK
Pittsford, N. Y.

MR. EZRA M. SPARLIN
429 Seneca Parkway

MISS KATHARINE R. SPENCER
115 Strong Street

MR. ADOLPH M. SPIEHLER
662 Averill Avenue

MR. JAMES M. SPINNING
568 Wellington Avenue

DR. GEORGE W. C. SQUIRES
14 Park Place
Avon, N. Y.

MRS. GEORGE W. C. SQUIRES
14 Park Place
Avon, N. Y.

MR. BENJAMIN G. STALLMAN
28 Clifford Avenue

MISS ELIZABETH LYMAN STANTON
240 Culver Road

MR. EDWIN ALLEN STEBBINS
Clover Street
Brighton, N. Y.

MR. JOHN M. STEELE
Pittsford, N. Y.

MR. THEODORE D. STEINHAUSEN
40 Hubbell Park

MR. CHARLES STERN
East Avenue and Clover Road
Brighton, N. Y.

MR. MORLEY A. STERN
87 Clinton Avenue North

MISS ALICE C. STEVENS
204 Meigs Street

MISS ISABELLE STEWART
55 Windemere Road

REV. WARREN S. STONE
138 South Fitzhugh Street

MR. STEPHEN B. STORY
25 Exchange Street

MRS. WILLIAM F. STRANG
350 Maplewood Avenue

PROF. ROY SHERMAN STOWELL
132 Warwick Avenue

MR. JOHN F. STROBEL
52 Lake View Park

MR. D. R. STUBBLEFIELD, JR.
328 Rockingham Street

MR. JOHN M. STULL
West Rush, N. Y.

MR. MATTHEW SWAN
437 Seneca Parkway

MR. THOMAS J. SWANTON
1 Arnold Park

MRS. THOMAS J. SWANTON
1 Arnold Park

MR. THOMAS T. SWINBURNE
38 Exchange Street

MR. CLAUDE T. TAGGART
253 Alexander Street

MR. GEORGE D. TAYLOR
No. 27 School

MR. JOHN R. TAYLOR
599 Monroe Avenue

MRS. MARY J. TAYLOR
47 Wellington Avenue

DR. HELEN E. THAYER
200 Park Avenue

MR. HENRY L. THAYER
306 Birr Street

MR. CHARLES J. THISTLETHWAITE
Fairport, N. Y.

DR. CLARENCE P. THOMAS
16 Argyle Street

MR. C. M. THOMS
The Sagamore

MRS. HELEN D. THOMS
The Sagamore

MISS MARINETTI E. THURSTON
43 Westgate Avenue

MRS. CHARLES W. TINSMAN
745 Harvard Street

MR. AUGUSTA P. TODD
20 Berkshire Street

MR. GEORGE W. TODD
1475 East Avenue

MR. LIBANUS M. TODD
1050 University Avenue

MR. HARRY A. TOMPKINS
287 Maplewood Avenue

MISS JULIA M. TRAVER
214 Parsells Avenue

MR. WILLIAM J. TRIMBLE
400 Penfield Road
Brighton, N. Y.

MISS SARAH L. TURNER
Forest Lawn
R.F.D. West Webster, N. Y.

MISS MARY ELIZABETH TUTTLE
39 Rutgers Street

MRS. SAMUEL TYLER
261 Dartmouth Street

DR. CHARLES A. VANDER BEEK
408 Park Avenue

MISS IDA M. VANDERBILT
247 Meigs Street

MR. PORTER B. VAN DEUSEN
Chamber of Commerce

MR. GEORGE S. VAN SCHAICK
21 Selye Terrace

MR. NORMAN VAN VOORHIS
915 Ridgeway Avenue

MISS MARY IDA VAYO
18 Kenwood Avenue

MR. W. GRANT WADHAMS
Pittsford, N. Y.

MR. WILLIAM C. WAIT
403 Park Avenue

MR. EDWARD NEWTON WALBRIDGE
215 Alexander Street

MR. EDWARD HORTON WALKER
1374 Highland Avenue

MR. FRANK A. WARD
12 Grove Place

MR. WILLIAM H. WARD
7 Grove Place

MR. W. DOUGLAS WARD
20 Grove Place

MR. HARRY C. WARDELL
107 Electric Avenue

MR. J. FOSTER WARNER
5 Prince Street

MISS ETHEL C. WATERS
114 Merriman Street

MRS. JAMES S. WATSON
11 Prince Street

MR. WALTER FREEMAN WEBB
202 Westminster Road

MISS HATTIE L. WEBBER
29 Tracy Street

MRS. ADDIE M. WEBSTER
57 Ambrose Street

MR. GEORGE YOUNG WEBSTER
34 Riverside Street

MR. HERBERT S. WEET
16 Southern Parkway

MRS. EDWARD F. WELLINGTON
82 Brunswick Street

MR. ERNEST C. WHITBECK
9 Portsmouth Terrace

MR. ERNEST LACY WHITE
60 Brunswick Street

HON. JAMES L. WHITLEY
189 Barrington Street

MISS ALICE K. WHITNEY
123 Barrington Street

MR. WARHAM WHITNEY
22 South Goodman Street

MRS. W. SEWARD WHITTLESEY
1340 Highland Avenue

MR. EDWARD C. WIDMAN
30 Herman Street

MISS AGNES S. WILBER
181 East Avenue

MISS ANNA E. M. WILD
143 Spring Street

MR. PAUL COVERT WILD
143 Spring Street

MR. JULIUS M. WILE
Powers Hotel

MR. MORTIMER E. WILE
955 Harvard Street

MR. SOLOMON WILE
1 Upton Park

MR. FRED WILL, JR.
Beechwood Station
R.D. 5 Rochester, N. Y.

MR. JAY LOUIS WILLARD
112 Meigs Street

MR. ARTHUR E. WILLIAMS
Macbeth Street

MR. C. KENT WILLIAMS
901 Lake Avenue

DR. HENRY T. WILLIAMS
274 Alexander Street

DR. JOHN R. WILLIAMS
388 Monroe Avenue

MR. WHITNEY WILLIAMS
194 Oxford Street

MR. JASPER B. WILLSEA
35 Aubudon Street

MR. JOSEPH C. WILSON
405 Wellington Avenue

MR. W. D. WISHART
55 Tacoma Street

MR. FRANK P. WISNER
193 Park Avenue

MRS. BELLE S. WOLCOTT
63 Calumet Street

DR. EDWIN H. WOLCOTT
The Sagamore

MRS. FLORENCE HOWARD WOLCOTT
259 Oxford Street

DR. WARREN WOODEN
39 South Goodman Street

MR. WILLIAM G. WOODWORTH
140 Crosman Terrace

MR. FREDERICK E. WYATT
20 Southern Parkway

MR. RUSSELL P. YATES
24 Buckingham Street

MRS. RUSSELL P. YATES
24 Buckingham Street

MISS ELSIE MACY YAWGER
130 Plymouth Avenue South

MR. H. H. YAWGER
Indiana, Pa.

MR. FRANCIS J. YAWMAN
2290 East Avenue

DR. CHARLES DEAN YOUNG
135 Canterbury Road

MR. LAWRENCE W. ZEEVELD
815 Garson Avenue

INDEX

EDITOR'S NOTE: Space does not permit an Analytical Index of two articles printed in this book, viz.: *Early Records of St. Luke's Church;* and *Check List of Rochester Publications.* These are indexed generally, but must be read in entirety for details.

Index

Ada: Origin of the name of, 64.

Adams Basin: Origin of name of, 54.

Alexander, Mrs. Florence D.: Paper by, When the Scotsmen Came, 297-302.

Allan's Creek: Origin of the name of, 71.

Allen's Creek: Origin of name of, 65, 71.

Allen, Miss Mary B.: Experience with Katy Fox, 14.

Alling, S. Y.: Shoe store of, 84.

Anthony, Susan B.: Referred to, 90.

Apprentices: In shoemaking, 81.

Arcade: Store fronts of, 85.

Auburn and Rochester: Railroad organized, 104.

Babcock, A. Emerson: Referred to, 77.

Bacon, Dr. Leonard: Quoted, 257.

Ballou's: Quoted, 112.

Bancroft, Hubert Howe: History of Utah, 25.

Baptisms: Early, of St. Luke's Church, 164-170.

Barnard: Origin of name of, 54.

Baron, Henry D.: Quoted, 11.

Barrett, Lawrence: Supports Mr. Booth in Rochester, 114-116; speech of, on collapse of Mr. Booth, 115; sickness and death of, 119.

Bealsburg: Origin of name of, 55.

Bean, Willard D.: Paper on Mormonism by, 43-46.

Belcoda: Origin of the name of, 65.

Beulah: Origin of the name of, 65.

Bibliography: Of Rochester Publications, 171-250.

Black Creek: Origin of the name of, 72.

Black Robe: See Jesuit Relations.

Blue Pond: Origin of the name of, 75.

Booth, Edwin: In Rochester, paper by Edward R. Foreman, 113-119; first appearance in Rochester, 113-114; collapse of, at Lyceum Theatre, 114-117; last performance in Rochester, 118-119.

Bootmakers: Journeymen, 82.

Boots: First machines for pegging, 85.

Braddock's Bay: Origin of the name of, 73-74.

Braddock Point: Origin of the name of, 75.

Braddock Point Light: Origin of the name of, 75-76.

Brick Church: History of, quoted, 79.

Brighton: Origin of name of, 50, 55.

Brockport: Origin of name of, 55.

Brookdale: Origin of the name of, 66.

Brown, Captain Francis L.: Sketch of Mormonism, 27.

Buck Pond: Origin of the name of, 75:

Buffalo, Rochester and Pittsburgh: Entered Rochester, 110.

Burtis, Lewis: Early spiritualist, 9.

Burtis, W. L.: On investigating committee, Spiritualism, 10.

Bush, Henry: Early spiritualist, 9.

Bushnell's Basin: Origin of the name of, 66.

Buttonwood Creek: Origin of the name of, 72.

Bywater, Rev. John C.: Quoted as to Spiritualism, 11.

Caledonia: Exercises in honor of pioneers of, 252-304; early churches of, 255.

Campbell, Dr. J. B.: Quoted, 3-4; account of Rochester Rappings, 16.

Campbell, Peter: At Caledonia, 262.

Capron, E. W.: Early spiritualist, 9; quoted, 11; "Modern Spiritualism" by, 21.

Carmichael, Rev. John M.: Quoted, 265.

Carterville: Origin of the name of, 66.

Carthage: Origin of the name of, 66; horse railroad to, 98; railroad of, described, 98; picture of, 111.

Casconchiagon: Editor's note, 141-145; early maps showing, 142.

Cedar Swamp: Origin of the name of, 66.

Center Park: Origin of the name of, 67.

Chapman, Rev. Jedediah: Journal of, quoted, 260.
Charlevoix, Rev. P. F. X.: Quoted as to Genesee River, 141-142.
Charlotte: Origin of name of, 55.
Check List: Of Rochester books, 171-250.
Child, Jonathan: Relation to the Telegraph, 124.
Chili: Origin of name of, 50-56.
Chili Station: Origin of name of, 56.
Churches: Of early Caledonia, 255.
Churchill, Arthur: Reminiscences of, 92-95.
Churchill, Henry: Early shoe merchant, 84, 86, 92.
Churchville: Origin of name of, 56.
Clan MacNaughton: Founding of, 304.
Clan MacPherson: Founding of, 304.
Clark, Nathaniel: On Corinthian Hall committee, Spiritualism, 9.
Clarkson: Origin of name of, 50, 56.
Claverhouse: Origin of name of, 56.
Clifton: Origin of name of, 56.
Coggshall, W. T.: Book on Spiritualism by, 17.
Coldwater: Origin of name of, 57.
Collamer: Origin of the name of, 67.
Combs, A. J.: On Corinthian Hall committee, Spiritualism, 9.
Corinthian Hall: Investigations of Spiritualism in, 9-11, 12.
Cowdery, Oliver: Assisted Joseph Smith, Jr., 28; Mormon witness, 32; organizer of Mormon church, 36.
Cowles, George W.: Quoted, 4.
Cranberry Pond: Origin of the name of, 74.
Cronise, Adelbert: Paper by, Beginnings of Spiritualism, 1-22.
Cumorah: Mormon Hill, 26.

Daughters of Scotia: Founding of, 304.
Davies, Captain Thomas: Drawings by, Casconchiagon, 141-143.
Deaths: Early, of St. Luke's Church, 158-164.
DeNoon, Rev. Alexander: At Caledonia, 261-263, 289.
Deusler, William: Quoted, 5.
Devil's Nose: Origin of the name of, 76.
Dewey, D. M.: Quoted, 6, 7; history of strange rappings by, 12.
Doty, Hon. Lockwood R.: Address by, God-fearing Souls, 273-274.
Dow, Mrs. Harriet Brown: Historical work of, referred to, 265.
Draper, Nathaniel: Early spiritualist, 9.

East Creek: Origin of the name of, 72.
East Rochester: Origin of name of, 57.
Edgewood: Origin of the name of, 67.
Editor's Notes: As to Brigham Young, 42-43; as to Mormon statement, 43-46; as to first edition, Book of Mormon, 46-47; as to Jemima Wilkinson, 47-48; as to origin name, Charlotte, 55-56; as to Admiral Hanford's authorities, 76-77; as to Jesse W. Hatch, 79; as to reminiscences of Arthur Churchill, 92-95; as to Tonawanda railroad bridge, 112; as to New York Central depot, 112; as to Mrs. Jane Marsh Parker, 121; as to papers of Henry O'Reilly, 134; as to The Jesuit Relations, 135; as to Casconchiagon, 141-145; as to Rochester publications, 171-250; as to Caledonia historical exercises, 253-256.
Egypt: Origin of the name of, 67.
Electricity: Spiritualism explained as, 11.
Elm Place: Origin of the name of, 67.

Fagnani: Portrait of Margaretta Fox by, 18.
Fairchild, Prof. H. L.: Quoted as to Casconchiagon, 143.
Fairport: Origin of name of, 57.
Falls Road: Of New York Central, 107.
Females: First employed as clerks, 90, 93.
Field, Harold L.: Treasurer of The Rochester Historical Society, VIII.
Finney, Rev. Charles G.: Referred to, 24.
Fish, Bemjamin and Angelina: Early spiritualists, 9.
Fish, Mrs. Leah: Referred to, 2, 6, 7,9.
Fish Ponds: Origin of the name of, 70.
Fisher, William: On investigating committee, Spiritualism, 10.
Fitzhugh, William: On investigating committee, Spiritualism, 10.

Five Points: Origin of the name of, 67.

Foreman, Edward R.: Papers by, Edwin Booth in Rochester, 113-119; Casconchiagon, 141-145; Bibliography of Rochester books, 171-250. See Editor's Notes.

Forest Lawn: Origin of name of, 57.

Four Mile Creek: Origin of the name of, 72.

Fox Family: Places of residence in Rochester, 7; in Auburn, New York, Cincinnati, 14; house on Troup Street, 15.

Fox, John D.: Family of, 2.

Fox, Katy: Described by Dr. Strong, 13; confessions of, 20-21.

Fox, Margaretta: Corinthian Hall demonstration of, 9; relations with Dr. Kane, 18; confessions of, 19-20.

Fox Sisters: Margaretta and Katharine, paper on, 1-22; in Rochester, 2, 6; history of, by D. M. Dewey, 12; by Capron and Baron, 11; described by Dr. Strong, 13-14; history of, by Dr. J. B. Campbell, 16; history of, by Isaac Post, 16.

Garbutt: Origin of name of, 57.

Garland: Origin of the name of, 67.

Gates: Origin of name of, 50, 58.

Gates, Dr. Justin: Early spiritualist, 9; on investigating committee, Spiritualism, 10.

Genesee Country: Religious adventuring in, 23-24; first railroads of, 97-112.

Genesee Falls: Pictures of, see note, 141.

Genesee Junction: Origin of the name of, 67.

Genesee River: Origin of the name of, 70; Editor's note on, 141-145.

Genesee Valley Railroad: Organization of, 110.

Gilbert, John H.: Set type on Book of Mormon, 29-30.

Golah: Origin of the name of, 67.

Golden Plates: Found by Joseph Smith, Jr., 26; translated, 28; statement of witnesses as to, 30.

Gould, Jacob: Store store of, 84.

Grandin, E. R.: Publisher, Book of Mormon, 29.

Granger, Lyman: Early spiritualist, 9.

Greece: Origin of name of, 50.

Greeley, Horace: Defends Fox Sisters, 17.

Greer, Mrs. F. H.: Quoted as to name of Charlotte, 55-56.

Hamilton, William Vallance: Words of Welcome by, 271.

Hamlet: Edwin Booth plays in Rochester, 118.

Hamlin: Origin of name of, 51, 58.

Hammond, Rev. Charles: Early spiritualist, 9.

Hanford, Rear Admiral Franklin: Paper by, Names of Places in Monroe County, 49-77; sources of information of, note, 76-77; presents Jesuits Relations, 135.

Hanford's Landing: Origin of the name of, 68.

Hardinge, Emma: Quoted, 3, 7, 8; "Modern American Spiritualism" by, 21.

Harris, George H.: Quoted, 141.

Harris, Martin: Assisted Joseph Smith, Jr., 27-28.

Hascall, Judge A. P.: On investigating committee, Spiritualism, 10.

Hatch, Jesse W.: Paper by, Old Time Shoemaker, 79-95; biographical facts as to, 79; note on, 79.

Henrietta: Origin of name of, 51, 59.

Higinbotham, Rev. Robert G.: Historical work of acknowledged, 265; acknowledgement of services, 271.

Hilton: Origin of name of, 58.

Hinkeyville: Origin of the name of, 68.

Hitchcock, Samuel B.: Invents pegging machine 1812, 85.

Honeoye Creek: Origin of the name of, 72.

Honeoye Falls: Origin of name of, 58.

Hotchkin, Rev. James H.: History of, quoted, 266.

Howe, Elias: Sewing machine of, 87.

Hudson River Railroad: Referred to, 108.

Hungerford, Edward: Paper by, When the Railroad First Came, 97-112.

Hydesville: Fox family in, 2, 3; spirit rappings at, 4-6.

Industries: Paper on Shoemaking, by Jesse W. Hatch, 79-95.

Industry: Origin of name of, 58-59.

Inscription: On Memorial Tablet, Caledonia, 295.
Irondequoit: Origin of name of, 51.
Irondequoit Bay: Origin of the name of, 71.
Irondequoit Creek: Origin of the name of, 72.

Jesuit Relations: In library of The Rochester Historical Society, see note 135; paper on, by Rev. F. X. Talbot, 135-140.
Johnston, John White: Historical work of, referred to, 265; outline of history, Scottish people, 303-304.
Johnston Memorial Pipe Band: Furnished music at Caledonia, 254; organization of, 304.
Johnstone, Sir John Lowther: Heirs of, 56.
Jones, Edwin: Early spiritualist, 9.
Jones, R. D.: Quoted, 2; early spiritualist, 9.
Journeymen: Shoemakers, 82.
Judson, Adoniram: On Corinthian Hall committee, Spiritualism, 9.

Kane, Dr. Elisha Kent: Relations with Margaretta Fox, 18.
Kedzie, John: Early spiritualist, 9.
Kempshall, Thomas: Relations to the telegraph, 122.
Kendall Mills: Origin of the name of, 68.
Kenton, Miss Edna: Abridgement of Jesuit Relations by, see note, 134; paper on, by Father Talbot, 135-140.
Kenyon, L.: On investigating committee, Spiritualism, 10.

Labor: Conditions of, in shoe business 83.
Lake Ontario: Origin of the name of, 70.
Lamanites: Of Mormonism, 34.
Langworthy, Dr. E. P.: On investigating committee, Spiritualism, 10.
Langworthy, Dr. H. H.: On investigating committee, Spiritualism, 10.
Larkin Creek: Origin of the name of, 72.
Latter Day Saints: Organization of Church of, 36.
Lehigh: Origin of the name of, 69.
Lehigh Valley: Entered Rochester, 110.
Lewis, E. E.: Quoted, 3, 5.
Lilly Dale: Fox House removed to, 21.
Lincoln Park: Origin of name of, 59.
Little Black Creek: Origin of the name of, 72.
Locomotives: First, on Tonawanda Railroad, 101; first, on Auburn and Rochester, 104.
Long Pond: Origin of the name of, 75.
Lyceum Theatre: Edwin Booth in, 113-119.
Lynn, Judge John D.: Note by, on Brigham Young, 41-43.

Machinery: First employed in shoe business, 87-95.
MacKay, Rev. George W.: Letter from, 256.
MacQueen, Rev. Donald Bruce: Paper by, What Scottish Pioneers Brought, 269-270.
Maplewood: Origin of the name of, 69.
Marriages: Early, of St. Luke's Church, 148-158.
Marsh, Daniel: On Corinthian Hall committee, Spiritualism, 9.
McCallum, D. C.: On investigating committee, Spiritualism, 10.
McLaren, Dr. William S.: Caledonia history of, 261, 266, 289.
Membership: Of Rochester Historical Society, 305-326.
Memorial Tablet: Inscription on, Caledonia, 295.
Mendon: Brigham Young resident of, 38; note by Judge Lynn, 41-43; origin of name of, 51, 59.
Mendon Ponds: Origin of the name of, 75.
Merchant of Venice: Edwin Booth plays in Rochester, 118.
Metropolitan Theatre: In St. Paul Street, 113.
Mill Creek: Origin of the name of, 72, 73.
Milliken, Charles F.: Paper by, Beginnings of Mormonism, 23-41.
Miner, Edward G.: Past-President of The Rochester Historical Society, IX; referred to, 117; purchase of Casconchiagon engravings by, 141, 143.

Modjeska, Mme. Helena: In support of Edwin Booth, 118-119.

Mohawk and Hudson: First railroad, 1831, 97.

Monroe County: Names of Places In, paper by Admiral Hanford, 49-77; origin of name of, 49.

Moore, Justice S. W. D.: Protected Fox Sisters, 10.

Mormon: Book of, printed at Palmyra, 28-29; gramatical errors in, 29; first edition of, rare, 31-32; edition discussed, note, 46-47.

Mormonism: Beginnings of, paper by Charles F. Milliken, 23-41; account of Pomeroy Tucker, 24-25; account of Hubert Howe Bancroft, 25; golden plates found by Joseph Smith, Jr., 26; appearance of Angel Moroni, 26; sketch of, by Captain F. L. Brown, 27; Martin Harris assists, 27-28, 30, 32; translation of Golden Plates, 28; Oliver Cowdery assists, 28; book of Mormon printed, 28-29; proof sheets, book of Mormon owned by Sexton, 28; John Gilbert's account of, 29-30; witnesses of Golden Plates, 30, 32; first edition of Book of Mormon, rare, 31-32; name explained, 33; debt of, to Rev. Solomon Spaulding's book, 35; organization of Church of Jesus Christ of Latter Day Saints, 36; note on Brigham Young, 41-43; paper on, by Willard D. Bean, 43-46; thrived on persecution, 46; first edition, Book of Mormon, note, 46-47.

Moroni: See Mormonism.

Morse, Professor Samuel F. B.: Assisted by men of Rochester, 121-123.

Mortimer: Origin of name of, 59.

Morton: Origin of the name of, 69.

Moses, Schuyler: Early spiritualist, 9.

Mumford: Origin of name of, 59-60.

"Mysterious Noises": Report of, 3.

Nephites: Of Mormonism, 34.

New York and Harlem: Referred to, 108.

New York Central: Stations at Rochester, 105, 107; first consolidated, 106; Richmond, first president of, 106; Falls Road of, 107; changes in organization of, 108-110; depot of, note, 112.

Nine Mile Point: Origin of the name of, 75.

North Chili: Origin of name of, 60.

North Greece: Origin of name of, 60.

Northrup Creek: Origin of the name of, 73.

North Rush: Origin of name of, 60.

Number Six Corners: Origin of the name of, 69.

Oatka Creek: Origin of the name of, 71.

Ogden: Origin of name of, 51.

O'Reilly, Henry: Quoted, 112; relations to the Telegraph, 123-124; documents of, note, 134.

Osgood, Dr. Howard L.: Quoted, 141.

Otis: Origin of the name of, 69.

Palmyra: Book of Mormon printed at, 29.

Parker, Dr. Arthur C.: Quoted, 141; paper by, Scottish Pioneers of Caledonia, 275-291.

Parker, Mrs. Jane Marsh: Quoted, 9; paper by, The Telegraph, 121-134.

Parma: Origin of name of, 51.

Peanut Line: Of New York Central, 103.

Peck, William F.: Quoted, 6, 10-11.

Penfield: Origin of name of, 52, 60.

Perinton: Origin of name of, 52.

Pioneers: Scottish, exercises in honor of, 251-304.

Pittsford: Origin of name of, 52, 60.

Places: Names of, paper by, Admiral Hanford, 49-77.

Ponds: Origin of the name of, 69.

Porter, Peter A: Referred to, 141.

Post, Isaac and Amy: Early spiritualists, 9; book on Spiritualism, 16.

Potter, Henry S.: Prominent in Western Union, 134.

Pouchot, Captain Francois: Quoted as to Genesee River, 142.

Pratt, Parley T.: As a Mormon, 36.

Pulteney Estate: Agents of, 56.

Pulver, Lucretia: Quoted, 3-5.

Railroads: Paper on, by Edward Hungerford, 97-112; horse drawn, Carthage, 98; building of Tonawanda, 100-103; first locomotives and cars of Tonawanda, 101; first train on Tonawanda, 101-102; Peanut Line,

New York Central, 103; Auburn and Rochester, 104; first locomotives and cars, Auburn and Rochester, 104; New York Central first consolidated, 106; The Hudson River, 108; New York and Harlem, 108; West Shore organized and sold, 109; Rome, Watertown and Ogdensburg merged, 109; Genesee Valley, organized, 110; Buffalo, Rochester and Pittsburgh, entered Rochester, 110; Lehigh Valley, entered Rochester, 110.

Rappers, The: Book published in New York in 1854, 17.

Rappings: Of early Spiritualism, 1-22; see Rochester Rappings.

Red Creek: Origin of the name of, 69, 73.

Remington, Harvey F.: Paper by, Religious Significance of Old Schoolhouse, 257-268.

Richelieu: Edwin Booth plays in Rochester, 118.

Richmond, Dean: First president, New York Central, 106.

Ridgeland: Origin of the name of, 69.

Riga: Origin of name of, 52.

Rigdon, Sidney: Assisted Joseph Smith, Jr., 36.

Robinson, John E.: Early spiritualist, 9.

Rochester: Spiritualism in, 1-22; semi-centennial history of, quoted, 2, 6, 10, 11; houses occupied by Fox Family, 7; spirit circles common in, 9; city of, origin of name of, 49, 60; first railroads of, 97-112; early traffic through, 100; stations of New York Central in, 105, 107; railroads entering, 109-111; Edwin Booth in, paper on, 113-119; how men of, saved the telegraph, 121-134; bibliography and check list of books of, 171-250.

Rochester Historical Society: Members of, 305-326.

Rochester Junction: Origin of name of, 60.

Rochester Rappings: Paper on, 1-22; history of, by D. M. Dewey, 12; account of, by Dr. J. B. Campbell, 16. See Spiritualism.

Rome, Watertown and Ogdensburg: Entered Rochester, 109.

Roseland: Origin of the name of, 69.

Rosna, Charles B.: Murdered at Hydesville, 5.

Round Pond: Origin of the name of, 75.

Rush: Origin of name of, 52, 60.

Russia: Proposed telegraph line to, 126.

Sabbath: Early observance of, in Genesee Country, 266.

St. Andrew's Scottish Society: Founding of, 304.

St. Luke's Church: Early records of, paper by Anah B. Yates, 147-170.

Salmon Creek: Origin of the name of, 73.

Sandy Creek: Origin of the name of, 73.

Schoolhouse: First, of Caledonia, 257-268.

Scottish People: Historical outline of, by John White Johnston, 303-304.

Scottish Pioneers: Historical exercises in honor of, 251-304.

Scottish Society: Founding of, 304.

Scottish Women's Society: Founding of, 304.

Scottsville: Origin of name of, 60-61.

Sea Breeze: Origin of name of, 61.

Selden, Henry R.: Relation to the telegraph, 124, 134.

Selden, Samuel R.: Relation to the telegraph, 124, 134.

Severance: Origin of the name of, 70.

Severance, Dr. Frank H.: Quoted, 142.

Sewing Machine: Exhibited at State Fair, 1852, 87; first used in shoemaking, 88.

Sexton, Pliny: Owned proof sheets, Book of Mormon, 28.

Shoe Dealers: First association of, 1844, 86.

Shoemakers: Tramps and apprentices, 81.

Shoemaking: The Old Time, paper by Jesse W. Hatch, 79-95; early labor conditions in, 83; sewing machine first used in, 88.

Shoes: How made in early days, 79-95; first machines for pegging, 85; methods of selling, 93; early styles of, 94.

Shoe Stores: Early, in Rochester, 84; of early days listed, 95.

Sibley, Hiram: Saved the telegraph, 121-125; gifts to the University of Rochester, 134.

Sibleyville: Origin of the name of, 70.
Singer Sewing Machine: Exhibited at State Fair, 1852, 87.
Smith, Hyrum: Organizer of Mormon Church, 36.
Smith, Joseph, Jr.: Organizer of Mormon Church, 36, 37; assassinated, 37. See Mormonism.
Smith, Samuel H.: Organizer of Mormon Church, 36.
Sons of Temperance Hall: Test of Spiritualism in, 9.
Spaulding, Rev. Solomon: Mormonism debt to book of, 35.
Spencerport: Origin of name of, 61.
Spirit Circles: Common in Rochester, 9.
Spirits: System of raps of, 8.
Spiritualism: Beginnings of, paper by Adelbert Cronise, 1-22; early converts to, 9; Corinthian Hall demonstrations, 9-11; history of mysterious communion, quoted, 11; history of, by D. M. Dewey, 12; book by Isaac Post, 16; pamphlet by W. T. Coggshall, 17; mediums mentioned, 19; confessions of Margaretta Fox, 19-20; book, "Death Blow to," 20; "Spirit Rapping, unveiled" 20; book by E. W. Capron, 21; book by Emma Hardinge, 21; inscription on Hydeville house 21.
Spring Creek: Origin of the name of, 73.
State Fish Ponds: Origin of the name of, 70.
Steam: See Railroads.
Store Fronts: First, in Rochester, 85.
Strong, Alvah: Fox Family in Troup Street residence of, 7; prominent in Western Union, 134.
Strong, Dr. Augustus H.: Describes the Fox Family, 13.
Sumner, Dr. Charles R.: Attended Edwin Booth, 115, 117.
Sweden: Origin of name of, 53.
Swinburne, Thomas T.: Challenged, by Professor Fairchild, 143; Poet Laureate of Rochester, 144; poem by, Casconchiagon, 144-145.

Talbot, Rev. F. X.: Paper by, Old Letters from the Wilderness, 135-140.
Tannery: Of early days, 80.
Telegraph: How Men of Rochester Saved, paper by Mrs. Parker, 121-134; Atlantic, Lake and Mississippi Company, 124; New York, Albany, Buffalo Company, 124; Pacific Telegraph Company, 125; Western Union, 121-134; California State Company, 125; Behrings Strait and Asia Company, 126.
Telegraphy: Four eras in history of, 127.
Tennant, Miss Margaret: Referred to, 256, 264, 265; quoted, 293-295.
Tennison Creek: Origin of the name of, 73.
Theatres: Edwin Booth in Rochester, 113-119; Old Metropolitan, 113; Cook Opera House Block, 113; Lawrence Barrett with Edwin Booth in Rochester, 113-119.
Thummim: See Mormonism.
Thwaites, Reuben Gold: Jesuit Relations edited by, 135-140.
Tonawanda Railroad: Organization and building of, 100-103; first locomotives and cars of, 101; first train on, 101; route of, 102; railroad bridge, note, 112.
Troup Street: Fox Family on, 15.
Tucker, Pomeroy: Account of Mormonism, 24-25.
Twain, Mark: Description of Mormonism, 33-34.
Twelve Corners: Origin of the name of, 70.

Union Hill: Origin of name of, 61.
Urim: See Mormonism.
Utah: History of, by H. H. Bancroft, 25.

Wakelee, Abner: Early shoe merchant, 84.
Walker: Origin of name of, 61.
Wayne County: Landmarks of, quoted, 4, 6.
Webster: Origin of name of, 53, 61.
Weed, Thurlow: Joseph Smith, Jr., offers Book of Mormon to, 28.
West Creek: Origin of the name of, 72, 73.
Western New York: When Railroad first came to, 97-112.
Western Union: History of organization of, 121-134.

West Henrietta: Origin of name of, 61.

West Rush: Origin of name of, 61-62.

West Shore: Organized and bought by New York Central, 109.

West Webster: Origin of name of, 62.

Wheatland: Origin of name of, 53.

Wheelock, Dr. Edward: Quoted, 46; discusses rare Book of Mormon, 46-47.

Whites: Origin of the name of, 70.

Whitmer, David: Mormon witness, 32; organizer of Mormon Church, 36.

Whittlesey, Frederick: On investigating committee, Spiritualism, 10.

Wilkinson, Jemima: Note on, 47-48.

Willets, George: Early spiritualist, 9.

Wiltsie, Charles Hastings: President of The Rochester Historical Society, VIII, IX; address by, Our Debt to Pioneer Adventurers, 293-295.

Women: First employed in shoemaking, 88-90.

Wood, Samuel C.: Talk with spirit of, 11.

Yates, Mrs. Anah B.: Paper by, Early records of St. Luke's Church, 147-170.

Young, Brigham: Early life of, 37-38; at Mendon, 38, 42; first meeting with Joseph Smith, Jr., 39; succeeds Joseph Smith, Jr., 39-40; Judge Lynn on, 41-43.

Yust, William F.: Secretary of The Rochester Historical Society, VIII.